R 831.

Directions for HEALTH,

both Naturall and Artificiall:

Approued and deriued from the best Physitians, as well moderne as auncient.

Teaching how euery Man should keepe his body and minde in health: and sicke, how hee may safely restore it himselfe.

Diuided into 6. Sections.

1. Ayre, Fire, and Water.
2. Meate, drinke with nourishment.
3. Auoydance of excrements, by Physicke, as *Mechoacans Ale, Tobacco*, &c.
4. Remedies for common sicknesses.
5. The Soules qualities and affections.
6. Quarterly, monethly, and daily diet.

Newly enriched with large Additions by the AVTHOR.

The fift Edition.

LONDON:
Printed by *T. S.* for *Roger Iackson*, and are to be sould at his shop neare the Conduit in *Fleetstreet*. 1617.

MVSEVM
BRITAN
NICVM

TO THE RIGHT NOBLE, Sr. FRANCIS BACON Knight, Lord Keeper of the great Seale of *England*, and *one of his Maiesties most Honourable* Priuy Councell; Health *and Happinesse, externall,* internall, eternall:

Right Honourable:

I *Cannot craue the priuiledge of* Minerua's *shield against the* stony-*hearted* Gorgons *of these times, without presumption; nor can I call on* Lares tutelares, *your assisting Vertues, without blushing. The* Beare *with often licking her young ones, reduceth them from a rude massie lumpe, to a more*

refined ſhape: But I more vnnaturall then the Beare, *doe here aduenture my lumpiſh feature to your preſence. Why then doe you aducnture it, you will ſay, knowing it to be ſuch? Excuſe mee,* iudicious Socrates;

——————Neſcit vox miſſa reuerti.

It lyeth not in my power to ſtop anothers courſe, except I vſed the meanes *wherewith* Hippomanes *ſtayed* Atalantaes *race: For hauing paſt this Copie to the* Stationer, *about ſixteene yeares ſince, I cannot hold it longer from him without his preiudice.*

Nor indeede would the vnauoydable tempeſts of a toyleſome office which haue toſſed both my Muſe and Fortunes to and fro this preſent yeare,

——————————teſtâq; lutoq;
(Pinge duos angues, ſacer eſt locus)——

permit mee leaſure, ſcarce breath, to reare vp this affected Embrion, *to that ripeneſſe as were requiſite for the* ſonnes of Art. *At firſt I did publiſh it for their vſe that dwelt remote from the* Meridian *of our moderne* Artiſts. *And now being engaged for a* Plantation in the Southerne parts of Newfound-land, *whereof your* Honour *is an* Atlanticke piller, *I*

ſhould

ſhould forget my dutie in the ſuperlatiue degree, if I preſented not the ſame, as mettall out of confuſed Oare, fiue times purified, vnto the tryall of your Lydian touch; *though I can aſſure your Lordſhip it had beene faſhioned ſomewhat better againſt this* fift Impreſſion, *but for my late diſturbances:*

——————Facies non omnibus vna,
Nec tantæ harmoniæ, quālē decet eſſe ſororū.

But for all this, I wiſh my friends to follow no worſe Directions, *then I here approue, not excluding hence the ſeuereſt* Cynicke. *For if the gratefull* Græcians *erected monuments vnto* Hercules *and* Æſculapius, *for deliuering them from* Monſters *and monſtrous ſickneſſes: why ſhould I debarre them hence, who by their corroſiues and purgatory Pils, haue rouzed vp the nobleſt faculties of my ſoule to taſte of the* Antidote *of Patience? Which though it ſeeme vnſauoury to my tender nature, puts mee notwithſtanding in minde, that* Apothecaries cannot temper their trueſt Treacle without the fleſh of Vipers.

As for the varietie of my ſubiect, ſuckt from the choyſeſt flowers, for which ſome turbulent

Drone

Drone might indite me vnder colour of a forcible entry into other mens hiues, I will trauerſe the Enditement onely with this Epigramme of my former Edition:

Furtiuis olim varijſq́; ſuperbijt Oſcen
Plumis: ex multis fit Liber iſte libris.
Redde cuiq́; ſuum; vileſcit protinus Oſcen,
Hic ſine Naturâ fœtet & Arte Liber.
Ex herbis fit mel; hominis ceu ſimia, τεχνη
Æmula Naturæ eſt Mœonidiſq́; Maro.
Sit licet ex multis opus hoc, tamẽ vtile quouis
Teſte, voluminibus candidiuſq́; tuis.

But to reuert where I haue digreſſed: My humble deſire is, that as your Lordſhip *by your* Conſtellation *is ſeated here in our* Zodiacke *betwixt the* Signes *of* Leo *and* Libra, *whereby the* Hearts *of all this* Land *doe expect ſome notable* effects *to proceede from the ſucceeding* Rayes *of your* Wiſedome: *ſo it will pleaſe* you *likewiſe to illuſtrate with your Countenance the riſing Fortunes of our* Plantation in Newfound-land, *whereby Iuſtice may ſhine in that incompaſſed* Climate, *and conſequently our* Nauigation *increaſe by the induſtry of our* Merchants, *for whoſe ſakes partly, I haue reuiewed*

theſe

these my former labours, hoping with the favour of God, *sometime or other in person there to partake of their* Westerne Ayre. *In the meane time I recommend the premises to your milde Construction, shutting vp my Preface with this conclusion; that* I remaine

The admirer of your Vertues,

WILLIAM VAVGHAN.

TO THE RIGHT HONOrable,

My louing Mother-in-Law, the Lady *Lettice*, Wife to the Heroicall and *Mars*-like Souldier, my Lord *Chicheſter*,

Baron of *Belfaſt*, Lord Deputie of his Maieſties Kingdome of *Ireland*.

MADAME:

IT hath euer beene a cuſtomary faſhion among Writers, to chuſe out ſome noble Perſonage, eminent for vertue, vnder the glory of whoſe name their Bookes might walke vp and downe on the worlds Theater, ſecured from that ſpitefull Spirit of Detraction, whoſe bluſtering blaſts of Blaſphemy in another Worke I lately endeuoured to coniure and conuict. After the like manner, to be ſomewhat in the faſhion, loe here I ſubmit before your eyes of Grace this ſapleſſe Worke of mine, that the ſtarry influence of your auncient loue may reflect vpon the darkeſt parts thereof, where perhaps the diſtance of Climate with-holds your directeſt beames. I know your Ladiſhip is ſtored with farre more precious preſents, onely Duety herein ſeemes to free me from Preſumption, in dedicating the bloſſomes of my youthfull ſtudies to One, who is as wiſe as I am mindfull, as fauourable as I am faithfull, and euer ſo continue.

From my houſe in Carmarthen-ſhire. 1613.

At your Ladiſhips command,

WILLIAM VAVGHAN.

NATVRALL AND Artificiall Directions for Health.

The first Section, concerning *Ayre*, *Fire*, and *Water*.

Chap. 1.

Because some Noble *and neare friends of ours doe liue in* Ireland; *and for that some others of our neareſt acquaintance do intend a* Plantation in the Southerne part of Newfound-land: *I pray ſhew me ſome* Directions Natural and Artificiall, *for the preſeruation of health in ſuch remote places, where honeſt Phyſitians are ſcarce.*

THey that obſerue a good *diet* need no artificial *Phyſicke*; for theſe after a ſort are contraries. The one preſerues the bodies frame freſh and free from withered corruption: the other offen-

offendeth Nature. The one prolongs the light of life, as oyle in a Lampe: The other cauſeth it to ſparkle for a while, but ſodainly to extinguiſh. And this is the reaſon, why the wiſeſt of all Phyſitians ſcorning to raiſe their fortunes by the ruines of their diſtreſſed Patients, (like vnto vnconſcionable Lawyers, that ſooth vp their Clients in cauſeleſſe Suites, onely to gaine continuall Fees) haue left vnto after-ages memorable Rules of Diet, which themſelues practized, and thereby attained to the full period of Natures race, free from violent ſickneſſes: as was verified in *Hippocrates*, who liued aboue one hundred yeares; and in *Galen*, who died not, till he out-went the courſe of ſeuenſcore yeares; which ſurely came to paſſe by his temperate diet, as himſelfe iuſtified in theſe words: *About the eight and twentieth yeare of mine age, when I knew there was a certaine way to preſerue health, I followed the ſame all my life after, inſomuch that I neuer ſickned, ſe uing of an Ague for one dayes ſpace, which ſo chanced very ſeldome, and hee that liues at his owne liberty, might auoid this alſo.* All yee, that loue your healths, follow *Galens* Golden

meane:

neane: Let not the ſugred baites of Sardo-
icall ſinne allure your palates for the ouer-
rowe of your ſoules Palaces, the habitation
f the *Holy Ghoſt*. Remember that long life
elyes moſt on the reſtrayned throat; that
weeteſt health ſtands on the ſparing hand,
s is deſcribed in that ancient Diſticke:

Pone gulæ metas, vt ſit tibi longior ætas.
Eſſe cupis ſanus? ſit tibi parca manus.

With this concurreth that worthy ſaying of
he Wiſe man. *Eccleſiaſt. cap.* 37. *By intempe-*
rance haue many periſhed: but he that diets him-
lfe, prolongs his life.

Seeing that temperate dyet is ſo beneficiall for
e preſeruation of health, in what doth the ſame
nſiſt?

A good diet may be obſerued by the know-
dge and obſeruation of theſe foure: The
rſt, Aire, Fire, and Water. The ſecond,
leate and Drinke, and ſuch as wee vſe for
ouriſhment. The third, Mirth, Exerciſe, and
anquilitie of the body. The fourth, auoy-
ance of excrements, vnder which Phlebo-
mie, purgations, vomits, ſaliuation, vrine,
weat, bathes, carnall copulation, and ſuch
e are contained, being temperately voy-

ded. I say temperately: for as *Hippocrates* writes in his Aphorismes: *It is very dangerous to fill or to empty, to heate or to coole, or in other way to stirre the body violently at once, superfluously or sodainly: for all excesse is against Nature.*

What is Ayre?

Ayre naturally of it selfe, is an Element hot and moist, a spirituall vapour, whereupon the whole constitution of our lives dependeth. The attraction of this inconstant *Protean* is so necessary vnto vs, that if any one of the instruments of our bodies be stopt, or tainted with noysome sauours, wee cannot choose but forthwith be strangled or empoysoned. In respect whereof, the choosing of good ayre must (for the preseruation of health) obtaine the chiefest place.

Which is the best Ayre?

That which is a mans vsuall soyle, as a Countries ayre is best. This by the Philosophers is approued in this principle: *Euery mans naturall place preserueth him, wherein he is placed in it.* And by the Poet confirmed:

Sweet is the smell of Countries soyle.

Likewise a good Ayre may be kno-

oth by the ſubſtance, when it is open, light-
me, pure, and cleane, free and farre from
filthy dunghils, ſtinkes, ſtangs, noyſome
tters, channels, Nut-trees, Figge-trees,
oleworts, Hemlocks, carkaſes, Mines and
orges (for theſe haue a contrary qualitie
nto the animall ſpirit, and make men to fall
to conſumptions:) and alſo by the quali-
es, as extremitie of colde, heate, and moy-
ure.

*But what if a man be forced vpon ſome conſi-
ration of importance to forſake his natiue coun-
y, and to inhabite in a ſtrange climate?*

Neceſſitie cannot be limited. If a man
nder conſcience cannot admit the compa-
of *Heretikes* or reprobates; or if it grieues
ſoule to ſee infinite troupes of *Lawyers*,
Rats, vermine, or the *Locuſts of Aethiopia*,
ouer-charge his natiue ſoyle, and like *noy-
e Foxes* in the *Canticles*, to breake into
riſts* vineyard, ſhamelefly ſharing his ſeam-
e coat, and by their vncharitable counſels
ing ſeedes of debate among their bre-
n, of purpoſe to reape to themſelues a
den harueſt by other mens loſſes: or if
departs his Countrey to lead his friends

into a better: or if a man be pincht with po
nury, that makes the good old wife to trot
Then let him (if it be possible) remoue into
a warmer then his owne Countrey, such a
New England, and *Virginia* are known to be
And such as is my sweetest hope, *the Southern*
part of Newfound-land, which my Countrey
man, braue *Princely Madoc*, found out long
before; *Sebastian Cabot* seconded the same,
his charge that first vnited our two seuera
Roses. The former Countries stand in the pa
rallel of *Spaine*, but more temperate; and th
latter consists of equall climate and goodn
with *the Riuer of Loire* or *Lle oir*, according t
the *Brittish*, that is, *the golden place*; and inde
the Paradise of *France*, or rather of the wor
if it be true, that *S^t. John Mandeuil* after
his trauels attributed this Title to the *Bish*
ricke of Leige, and this noble *Riuer*. But l
ting this passe, I say, that's my Countr
which giues me my well-being. *Patria est*
cunque bene. And for the former, of *Virg*
and *New-England*, blessed and eternized
those *Honourable spirits*, which first beg
there to plant the name of their *Sa*
Christ. And among others, let our *Ila*

Great Britaine acknowledge her ſelfe indebted to theſe foure Noble Gentlemen, my much eſteemed friends, my *L. de la Ware*, who well deſerues a Princely ſtile, *Sr. Thomas Dale*, *Captaine Argall*, and *Captaine Smith*, who with vndaunted courage, and vnwearied reſolution, as ſo many gliſtering *Starres*, euery one of them comparable to the *Romane Curtius*, or *Spaniſh Cortez*, haue lead the way vnto vs, to embrace thoſe fruitfull Regions, and to forſake our home-bred idleneſſe, which bodily and ſpiritually (like vnto *Vulcans* Nets) entangles and makes vs captiues. By the example of theſe induſtrious Gentlemen, let vs lend our helping hands to our poore Counrey-men, that would faine get into thoſe remote places, if they were of power able to furniſh themſelues with neceſſaries. Let vs for the honour of *Him*, whoſe vnprofitable Stewards wee are, let vs I ſay leaue off our looſe and lauiſh liuing, bluſhing in his *All-ſeeing preſence*, that wee ſuperfluouſly ſpend in ruffling Roſes, Veluet linings, *Tobacco*, and ſuch like, as much as would ſerue to tranſport with ſufficient meanes, the diſtreſſed Seruants of *Chriſt* to places of plenty. Wee

reade that *Isabella the Spanish Queene* sold her chiefest Iewels to furnish out *Columbus* for the discouery and planting of the *West Indies*. I feare me this *Westerne Queene* will rise vp in Iudgement against vs, (as our *Sauiour* said of the *Southerne Queene* that trauelled to see *King Salomon*) and conuince vs of sordiditie and careleſneſſe, for all our vaunting and craking of the *Apoſtolicke Faith*, our preciſe zeale, and true worſhip of *God*. Let not the childiſh doubts of cowardly *Clivickes* diſmay your generous mindes, that other *Nations* may pretend claime hereafter vnto theſe fertile Countries: for beleeue it, the very *Law of Nations* themſelues warrants vs the poſſeſſion of that which no man actually poſſeſſeth: *Quod nullius eſt, iure Gentium primo occupanti conceditur.*

What is the cauſe that the Ayre changeth ſo oft.

The Ayre receiues ſundry alterations, not onely according to the ſundry aſpects of the Starres and Planets, as they riſe and ſet, but alſo by reaſon of the diuerſities of Countries and of the particular ſituations of ſome places, as well vpon the water as vpon the land. Doe but marke, how Feuers, Rheumes, and

lagues are ingendred by reaton of troubled yre, and of low marſhie grounds: And on ne contrary, how our health is continued, efreſhed, and recouered in hilly, dry, or ſan- y Countries.

How doth the Ayre receiue alterations by the Starres and Planets?

Very ſhepheards know, that there be wan- ring Starres, called Planets, and fixed Stars, hich riſe and ſet, and are carryed about in- luded in their Spheares. All the fixed or ſet- d Starres haue but one Spheare or Globe ſigned vnto them by Aſtronomers, named *Planen*, ſomewhat ſeated aboue the Planets. he planets euery one in his proper Spheare, ne in another, do moue in longitude and in atitude: in longitude from Eaſt to Weſt, in atitude from the North to the South, and ſo n the contrary. The *Moone* finiſheth her ourſe and motion from Eaſt to Weſt, in ſea- en and twenty dayes and eight houres, *Mercury*, *Venus*, and the *Sunne* in a yeare, *Mars* n two yeares, *Iupiter* in twelue yeares, and *Saturne* in thirty yeares. But leauing their notions and Conſtellations to a higher con- deration, I will lay downe the obſeruations

of

of certaine Starres, whoſe riſing and ſettin doe occaſion great alterations to the Ayr and ſeaſons of the yeare.

About the twentieth day of *March*, whe the *Sunne* enters into the Signe of *Aries*, a ſuch time alſo as the Starre *Pegaſus* ariſet in the morning; then begins the *Vernall Equi noctiall*, making the artificiall day equall wit the night. This Quarter cauſeth ſundr changes and chances in the Ayre, for th ſeaſon waxeth warmer; and in the earth, fo the earth lookes with another hew at thei fluence of this Coniunction: Yea, ſuch is th turbulent qualitie of this ſeaſon, that Wine are troubled in their veſſels, euen as our bo dies are diſtempered with ſtrange and vnex pected commotions of Humours ſtriuing and ſtrugling to ouer-maſter one another Whereby ſundry ſickneſſes breake out i our brittle bodies. What ſhall I write of th *Canicular* or *Dog dayes?* A time ſo dangerous that Phyſitians dare not miniſter any pur ging medicines to their Patients, nor the ski fulleſt Surgeons can cure their wounds. A bout the ſeuenteenth of *September* the *Sun* entring into *Libra*, for the latter *Equinoctial* th

hat terrible Starre *Arcturus* playeth the ty-ant in the Ayre, that the effects thereof ap-eare in our bodies humours, awaking vp hoſe paroxiſmes fits, and ſeeds of ſickneſſes, hich before lay as it were at reſt, to grow nd increaſe in the braine and ſtomacke. I ould likewiſe ſhew how the Starre called *Pleïadum ſtella*, ſeated at the Eye of *Taurus*, ith a ſodaine and violent cold, blaſteth and eareth downe the heate of *Aprill*, other-hiles making the Aire farre more cold then f it were in *March*. I could alſo make men-ion of that memorable Starre *Orion*, which iſing at the end of *October*, while the *Sunne* abides in *Scorpio* his mortall enemy, doth ſo ſtirre vp ſtormes and tempeſts in the Ayre, that not without cauſe *Orion* is termed, *The Scourge of Saylors.*

How ſhall I know whether the Ayre be cor-rupted or no?

Beſides the palpable and apparant iſſue of the effects, the Ayre is knowne to be corrup-ted, when it wanders out of the naturall diſ-poſition thereof, by declining to a hot and moyſt diſtemper, when it appeares ouer-caſt with thicke clouds, or with warme windes;

when

when our ſmels ſeeme rancke and vnuſually loathſome; when there abounds great ſtore of creatures bred of putrifaction, as wormes, or venemous, as Toads, Snakes, Spiders, and ſuch like, when there happens abundance of noyſome and vnwonted weedes; when fruits degenerate from their former taſte, more luſcious, ſweetiſh or watriſh, not ſo eaſie to be kept from rottenneſſe as they were accuſtomed; when beaſts and fowles of the Ayre depart from their ordinary haunts, or elſe if they delight not therein. To conclude, when the ſmall Poxe deſtroyeth children in exceſſiue numbers, it is a ſigne that peſtilentiall Agues or plagues, will not long be abſent from ſtronger bodies, cauſed through the malignant qualities of the ſame Ayre. But indeed in our colde Countries (populous Townes onely excepted) wee neede not doubt much of the Ayres corruption.

If the Ayre be hardly corrupted, how then happens the Plague?

Laying aſide ſupernaturall cauſes, ſurely the ſluttiſhneſſe of roomes, and multitudes of lakes and dunghils, together with the naſtineſſe of ſeruants, which neglect to ayre

and

and brush such cloathes as they haue in their custody, doe engender a venemous vapour in some close or narrow corner, where wanting vent or open ayre, it increaseth, and is presently conueighed by ones breath into the lungs, and from thence into the heart, which is the center of the body, or fountaine of life; and from thence, as from the Metropolitane Citie of mans little world, this pestilent scent is sent and dispersed by the veines and arteries, into all the parts of the body, infecting the spirits and humours.

In such extremities shew me how I may preuent the Infection.

You must vse such Antidotes as resist poyson, to fortifie your fort, which indeed is *Treacle*, if it be truely made: And the surest way to discerne it, is to minister a strong purgation vnto some lusty body, and presently after to giue him the quantitie of a Beane of the *Treacle*, and the purgation shall neuer worke, if the *Treacle* be good. But for feare of the worst, Take *Bolearmoniaka*, *Harts-horne*, and *Terra sagillata*, of each a dragme, of *Cinamon* a quarter of an ounce, stampe them to pouder, and euery morning drinke

drinke the waight of halfe a dragme in a cup of Meath or Ale.

What ſhall a man doe, if the Ayre be eyther too hot, too cold, or too corrupt?

He muſt vſe cold things to keepe away the heate, and hot things to expell the cold. He muſt adde dry things to moyſt, and moyſt to dry. To depart thence into another place were not amiſſe: For oftentimes it is ſeene that ſicke folkes doe recouer their former health onely by change of Ayre; to which agrees that Verſe:

Mox, procul, & tardè, cede, recede, redi.

But if the Ayre be corrupt, and that a man cannot remoue thence very quickly, he muſt artificially rectifie it, by perfuming his Chamber with Cypreſſe, Spruce, or Firre, with Iuniper, Roſemary, Bay tree, or with wood of Aloes: and then by ſprinkling vinegar here and there in his Chamber. In briefe a man in ſuch caſes muſt get him a Noſegay compoſed of Roſes, Violets, Marioram, Marigold, and ſuch like. And when he goeth abroad he muſt hold in his mouth eyther the pill of an Orenge, or a peece of the roote of Angelica. Likewiſe he muſt haue an eſpecial

regard

gard, that his Chamber be at leaſt once a
y neatly ſwept. Our Mariners lately retur-
d from their Eaſt Indian voyage confeſſe,
t their onely remedy againſt the Callen-
ra, the Scuruie, and other diſeaſes at ſea,
pning by the alterations of the Ayre, is
e iuyce of Lemons. At my being in *Hun-*
ry, I heard that the fiery Feauer, a diſeaſe
ectious in that Country, is cured only by
lt-niter, prepared with Sulphur, and giuen
water as drinke to the patient: a thing
y ſtrange, that fire ſhould quench fire.
e Sweating-ſickneſſe proper to our *Eng-*
Countries, at firſt eſteemed incurable,
s ſithence experienced to be cured by the
apeſt way of the world, euen by *Ab-*
ence alone: for as ſoone as the Patient
des himſelfe diſtempered with this diſeaſe,
muſt preſently without intermiſſion reſt
ſelfe ſtill on his bed, not mouing hand
foote, ſpecially out of the bed, vnleſſe he
extreamly forced. Hee muſt neyther eate
drinke for the ſpace of foure and twenty
ures, but be moderatly couered, ſo that the
eat might diſtill out of the body gently
d by little and little without compulſion.

In

In *Ireland* they cure their Agues one with fasting foure or fiue dayes, from kindes of meates, leauing Nature alone spend out those superfluous humours, whi the moysture of their Westerne Ayre bre thed into them. And surely it were a wor of charitie in our *Physitians*, if herein th would admonish their Patients to insist, a to imitate the ancient prescriptions of N ture, and not to surcharge them with so m ny monsters of *Indian* or *Arabian* mixtur which in stead of rooting out the venemo seeds of sicknesses, doe leaue behinde them cankred constitution, and a crazed comple on, ready to harbour other new and vnhea of infirmities, occasioned by the poisono relickes of their medicines. Among so ma *Physitians* which pester the Common-wea how many haue we heard euer to obseru sparing *diet* in their owne persons; nay the contrary, haue we not seene them fe themselues with the wings and best parts the Partridge, caruing onely the bones y the sicke, like vnto the *Physitian* in *Rabel* But, as it is said, *Few Lawyers dye well, few Physitians liue well*: For how adayes th

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giue themſelues more to obſerue mens wanton fits then the rules of *Diet*, following Hypocriſie more then *Hippocrates*: chiefly, they flatter and ſooth *Ladyes* in their longing deſires, praiſing their hot waters, which they call cordiall, while they pry into their purſes; euen ſo long doe they abuſe theſe weaker veſſels, like vnto their firſt Enchanter, vntill Death ſeazeth on their tender ioynts, wreſting the bottle out of their daintie hands; not much differing from that of *Perſius*:

Et tremor inter vina ſubit, calidumq; trientem
Excutit è manibus; dentes crepuere retecti.

Shew mee particularly, how the ayre may be corrected for the recouery of ſicke folkes, according to the diuerſities of places, times and ſeaſons.

Art may moderate all this, by accommodating the ayre in reſpect of the ſick. For if it be in Summer, that the ayre be too hot and ſultry, as the vulgar ſay, and that the Patient is affected with ſome ague, or with ſome other burning diſeaſe, hee muſt be placed in ſome lower roome, or ſome coole chamber, where the heat of the Sunne comes not ſo forcibly. In Winter-time let fire correct the raw and

cold ayre, ſpecially, for them that be afflicted with cold ſickneſſes. For ſuch, a cloſe warme room muſt be prepared, ſecured from winds, where a good fire may be made.

Aduiſe mee how I ſhould build mee an houſe for pleaſure, health and profit.

Firſt, you muſt chooſe out a fine ſoyle, which hath water and wood annexed vnto it, and forecaſt in your minde whether the proſpect too and fro be decent and pleaſant to the eye. For I am of this opinion, that if the eie be not ſatisfied, the minde cannot be pleaſed; if the minde be not pleaſed, nature doth abhorre, and if Nature doth abhorre, death at laſt muſt conſequently follow. Next, you muſt marke, whether the Ayre which compaſſeth the ſituation of your houſe, be of a pure ſubſtance, and that ſhortly after the Sunne is vp groweth warme; and contrarily groweth cold after the Sunne is ſet. Thirdly, you muſt make your foundation vpon a gravell ground mixt with clay, vpon a hill, or a hils ſide. Fourthly, looke that your windowes be Northward or Eaſtward. Laſtly, when your houſe is finiſhed, you muſt prepare a Garden repleniſhed with ſundry kindes of

hearbs

hearbs and flowers, wherein you may recreate and ſolace your ſelfe at times conuenient; For nothing in the world recreates the body, and nouriſheth the ſpirits, more then ſweet ayre and fragrant ſmelling: The one partakes of the celeſtiall and inferiour qualities, pierceth the heart with perpetuall motion, and there finding the vitall ſpirits, affecteth them with the like qualities; The other delighteth the braine with vapours as it were Aromaticall, and ſpreads it ſelfe through the arteries, for the increaſe of life.

Doth the nature of places alter the qualitie of the Ayre?

Yea doubtleſſe. Eyther by reaſon of marſhes, as I ſaid before, which commonly are corrupted with rotten vapours and exhalations; or elſe of Church-yards, ſubiect likewiſe to the ſame mutations, we ſee by experience that the ayre, which compaſſeth vs about, doth change his temperature: As alſo when it becomes eyther exceſſiuely hot or colde, dry or moiſt, we doe finde our ſelues in much trauell and alteration. Little doe the *Londoners* thinke that one of the chiefeſt cauſes of infectious ſickneſſes ſpring from the damps

of their Church-yards: Therefore it were well done, if they prouided other places of burials.

Doth the nature of the time of the yeare alter the Ayre?

The like mutations doth the Aire inferre vnto vs in the foure ſeaſons of the yeare, according to the courſe of the Sunne: for in the Spring-time, as I touched before, the Ayre is nearer vnto his owne nature, *to wit*, reaſonably hot and moyſt: in Summer further heated by the Sunne, it becomes hot and dry: in Harueſt, colde and dry: in Winter, colde and moyſt. And not onely the Sunne in the foure ſeaſons of the yeare brings ſuch alterations in the Ayre, but likewiſe the Moone in her foure quarters, cauſeth foure differences: for the firſt ſeauenth day from the new Moon vntill the next ſeauenth day, is like the Spring-time, being hot and moiſt. The ſecond ſeauenth day, vntill the full of the Moone, is like Summer. The third day, the Moone decreaſing, is correſpondent vnto the Autumne. And the fourth & laſt quarter is like the Winter. Euen ſo againe, the morning is hot and moiſt, like the Spring-time:

noone

noone is compared to Summer: the euening to Autumne: and the night to the Winter.

What ſickneſſes doth the Ayre cauſe?

The Ayre cauſeth ſickneſſes according to the varietie of the Climate. In colde Countries, I meane from the fiftieth degree to the Pole Northward or Southward, few ſickneſſes abound; except they happen through exceſſe or diſtemperature of dyet, or vnwholeſomeneſſe of the ayre, as aboue written.

In hot Countryes, ſpecially betweene the both *Tropickes*, the ayre is more intemperate and peſtilent. Here-hence ſpring *Plagues*, *Fallenturaes*, and *Lues Venerea*; inſomuch as a certaine Writer affirmeth by experience, that an *European* can hardly liue in *Æthiopia*, or vnder the *Equinoctiall line*, aboue fifteene yeares, whereas on the contrary wee heare that men liue in *Swethland*, in the North parts of *Ireland*, and in other colde places, where the aire is pure and Northerly, til they attaine to an hundred or ſixeſcore yeares. In word, where ſheepe liue longeſt, there it is very likely that men will liue vntill their ſons waxe weary of them; and that is, on hilly and dry places, where windes abound.

Seeing that windes be healthfull, discourse somewhat of their qualities.

I could speake of the generation of *Windes*, how at first they are nothing else but subtill and thinne vapours, drawne from the earth vp vnto the frozen and cold region of the Ayre, wherein meeting with certaine fiery exhalations, these vapours are lockt in for a time betwixt the sulphureous heate and the ayrie moysture, and after much bustling and bickering, being forced to giue way, they get out and make these noyses or hurliburlies, which wee call *Windes*. I could likewise describe their names, numbers, and scituations, according to the foure parts of the world, East, West, North and South, together with their lieutenants, collaterall, or side-long blasts: But then the chiefe scope of my Treatise might be called in question for a runagate out of his true *Meridian*, whereas our aime is to direct men onely for the fruition of their healths, at this present time.

The Easterly winde which blowes directly vnder the *Equator*, where the Sunne riseth, auailes most for the preseruation of health. The Northerne winde, which is colde and

dry

dry, obtaines the next place; the Westerne the third place; and the South, which is hot and moyst, endamageth our healths, and engendreth many sicknesses; whereof let the rhewmatick beare me witnesse, whose griefes encrease, when the South-winde blowes.

Of Water. Chap. 2.

What is Water?

Water is an Element cold and moist, and doth not nourish, but helpe digestion.

How many kindes of Waters be there?

To discerne good Waters from bad, you must learne that there be foure differences of waters; namely, Raine-water, Riuer-water, Fountain-water, and Stang-water. By Raine-water I meane all that fals from the Region of the ayre vpon the earth in forme of water: And this is either sweet, when it fals without a storme; or else troublesome, when it fals with stormes and tempests.

Is not Snow-water as good as Raine-water?

Snow-waters, albeit they be counted among thoſe waters which are light, as hauing beene ſublimed, purified, and as it were diſtilled, yet notwithſtanding they be not ſo good: For they ingender feauers and morphewes.

What is the nature of Fountaine-water?

Fountaine-water is the beſt water for preſeruation of health: But you muſt obſerue, of what ſide it ſprings, for if it comes from the Eaſt, it excels the reſt as well in moyſture and thinneſſe of ſubſtance, as in pleaſant ſmel, and it doth moderately comfort the ſpirits: Contrariwiſe thoſe fountaines which ſpring out of rockes, towards the North, and which haue the Sunne backward, are of a hard digeſtion, and nothing ſo pure as the other.

Whether water being drunke doth nouriſh? And whether the ſame be wholeſome for ſicke perſons?

Surely water cannot nouriſh, becauſe of it ſelfe it is of no ſubſtance to fortifie or encreaſe the vitall faculties. Inſomuch that it hardly paſſeth or moueth any requiſite tranſpiration throughout the body, nor as yet

can

n it distribute any nourishment to the Ly-
er, much lesse to the kidneyes, breast, and
ngs, by reason of the windinesse, which
epes it from piercing into the profound
rts of the body. For which cause the wi-
st Physitians aduised men to drinke it ho-
yed, which they called Oximell and Hy-
romell; or with Wine; or with Sugar; or
ith White-wine vinegar. Being drunke
one, it neuer quencheth the drowth, nor
ate of the lungs, but rather hindereth
e spetting vp of phlegme, and stoppeth
ine. Yet notwithstanding, at meales in
ummer time, it is drunke of hot complexi-
ned people, in *Spaine*, and in scorching
ountries; where, by the heate of the
nne it is better clarified then in our colde
limate.

How shall I know good water?

By the clearenesse of it. That water is best
hich is light, transparant, agreeable to the
ght, Christalline, and which runneth
om an higher to a lower ground; and
at water, which runneth vpon clay, is
tter clarified then that which goeth vp-
the stone. Likewise that water is good,

which

which is lukewarme in Winter, and coole
Summer.

When is Water wholeſomeſt?

In Summer time it is moſt wholeſome, y
notwithſtanding, ſeldome to be drunke: B
if at any time you be compelled to drinke
ſee firſt that you ſeethe your water gently
for by ſeething, the groſſe ſubſtance of it
taken away. Some vſe to try water by pu
ting a cleane Napkin in it, and if any ſpo
appeare vpon the ſame, then they ſuſpect t
goodneſſe of the water.

*How ſhall I reuiue Waters that beginne to p
trifie?*

This is performed by the addition of ſom
ſmall proportion of the oyle of Sulphur, o
elſe of *Aqua vitæ* well rectified, incorpor
ting them both together. Some vſe to add
Vinegar vnto it.

What is the other vſe of Waters.

Cold water, as you ſee, is of no great v
for nouriſhment: but being accomodate
with other things, it ſerues to comfort N
ture, eyther for brothes, ſuppings, Bee
Ale, Ptiſans, or ſuch like. *Aëcius* writ
that the water which ſeethes meate well a
readil

adily, will alſo ſerue to conçoct the meate our ſtomackes, being drunke eyther raw, boyled in pottage.

Of Fire. CHAP. 3.

What is Fire?

FIRE is an Element hot and dry, which diſſolueth the malicious vapours of the ayre, ſtirreth vp naturall heate in mans body, and expelleth cold. This is it, which purifieth gold, which purgeth contagion, making the deerteſt place habitable, the cauſe of iron, ealth, and of all our weales.

What kinde of fire is beſt?

That fire is beſt, which is made of dry and weet wood, either Aſhe, old Oaken, Spruce, r Firre: for wet and greene wood is diſcommodious; and ſo are all coales except charkoales, becauſe they make the head heauy, nd dry vp naturall moyſture. But for the itchin or malting, ſtone-coale is highly commended.

Turfes

Turfes likewiſe are very dangerous, becauſe they ſtop the wind-pipes, and make the skinne yellow. Some are forced to vſe the dung of beaſts dryed, and parched in the Ayre.

In *Germany* they vſe Stoues, which queſtionleſſe cannot but dull the ſpirits, and offend the purer faculties. There may be a kinde of fewell made of the cinders of coales, or olde burnt ſea-coale, or ſtone-coale incorporated with Sawiers duſt and Cow-dung, which being formed in bals, and dryed in the winde, will burne very cleare. To be briefe, in time of ſickneſſe cauſed through the malignitie of the ayre, it is moſt expedient to correct and purge the rawneſſe and corruption thereof with good fires.

Are not ſweatings and hot-houſes wholeſome?

No, becauſe they exhauſt the good humours together with the bad: But in Spring time they may be vſed againſt the itch and ſmall Poxe: yet with this Prouiſo, that weak perſons haue wary guides to looke vnto them, for feare of ſodaine ſuffocation with dampes and cloſeneſſe of the ayre.

What

What thinke you of fiery liquours?

It is the nature of all violent things to whirle about, and to ouerthrow their neareſt. But aboue all, Fire is moſt fierce and mercileſſe. Therefore I aduiſe the healthy to beware of thoſe burning liquours, which are brued by our vilipendious *Vulcans*, not for any laſting vſe, but to beguile the luſtfull world with deſperate receipts, and momentary cures. The life of man is in the bloud, which bloud is milde, lukewarme, and quickly dryed vp with violent heate. Hee then that will liue in health, muſt not ouer-heate the furnace of his body: for the ſweeteſt malt is made with the ſofteſt fire.

The ſecond Section, concerning *Foode*.

Of Bread and drinke. CHAP. I.

What is the vſe of Bread?

BRead made of pure wheate flowre, well boulted from all branne, and finely moulded and baked, comforteth & ſtrengtheneth the heart, maketh

maketh a man fat, and preſerueth health. It muſt not be aboue two or three dayes old at moſt, except the loaues be great, for then it waxeth hard to be concocted. Aboue all things it is fit, that it be firmented with ſower leauen, and with good ſtore of ſalt: for certainely this leauening, though it make ſowre the dowe, yet notwithſtanding, it maketh the bread light in the ſtomacke, and ſauourie in the taſte, which otherwiſe would be heauy, and very hard to be digeſted. As for raw corne or vnprepared, it is noyſome vnto the ſtrongeſt labourer, euen vnto the ſtouteſt mower. Let men therefore take heed how they eate it, eyther of wantonneſſe, or appetite. For melancholicke men, or them that be bound, Bread ſomewhat branny, is knowne to be wholeſome and looſing.

Aboue all things it is not amiſſe to obſerue how your bread is ground, that you ſend it rather to a Water-mill, then to any other, and that the Mill-ſtones be ſound and of a hard greet, leſt if they chance to breake the bread become mixt with the grauell and ſo breede infinite diſeaſes. Likewiſe you muſt take heede, that your bread, after the

is baked, be not presently put to coole in ny dankish or noysome roome: for the nature of hot bread is to draw vnto it all the ad ayre which is nigh: Therefore be sure ot to remoue your bread from that pure oome where it was placed to coole, before hath euaporated the moysture thereof.

Neyther is it wholesome to eate hot bread lone, because it puffes vp the stomacke with vinde: yet notwithstanding *Marsilius Ficinus* in his Booke *de vita cœlitùs comparanda*, ighly commendeth the pith of bread newy taken out of the Ouen, if it be infused in Muscadell, or yellowish Wine, or in new Meath; for the smelling thereof auailes much gainst swownings, and specially it nourisheth and comforteth the braine. I haue read of a certaine Philosopher which prolonged his life, at the request of his friends, for the pace of foure dayes, and longer might haue lone, onely with the odour of new bread, which continually was brought in vnto him for that purpose. And no maruell, for the braine being the principall organ and seate of the spirituall *Nectar* and liuely faculties, which moue our little world, cannot chuse but

but finde contentment in vapours of the like harmonie and disposition, such as we affirme odoriferous things to be: as also we see by experience them that be sicke in their lungs; yea, almost of the Feaver Hecktick chiefly cured by a pure simple Ayre, or by correcting of the Ayre if it be not good, with Roses and Violets, bespread about the Chamber.

What is Rye bread?

Rye bread well sifted. not made of entire meale, and new baked, is in Summer time highly commended, specially in the beginning of meate, for it keepeth the belly loose, and for this cause it is so vsed at the tables of Princes: It must not be eaten but in small quantitie, rather for diet and health sake, then to satisfie hunger.

What is Barley bread?

The ancient *Romanes* vtterly forbad the vse thereof, for it makes men cowardly and fearefull, by reason that it doth not nourish, but weaken the body, yet notwithstanding some Physitians were of opinion, that it helps them that be diseased of the Gout, by force of a cleansing faculty which it hath.

What

What is Oaten Bread?

Oaten bread is bakt commonly in cakes, much vſed in *Wales*, among the common ſort, and is of a binding property, but greatly ſtrengthning. Aboue all Caudels, I recommend that which is made of the greateſt Oaten meale, or grotes, with Reyſins, and freſh Butter, as a breakfaſt to nouriſh a good complexion.

How is Wheaten Bread and paſtery to be vſed in Phyſicke?

Bisket, Simnels, Cracknels, Wafers, Cruſt, or toaſted-bread, being eaten dry, with a faſting ſtomacke, of them whoſe bellies are ſoluble, ſtayeth, ſtoppeth, and dryeth all diſtillations, Rheumes, and humours fallen or gathered in any part of the body: ſome ſay, that it cauſeth fat people to be leane, but certainly experience teacheth that if it be taken after all other meate, it dryeth a moyſt body, and hindreth fatneſſe and all diſeaſes proceeding from moyſture, becauſe it keepeth the meate from being too ſuddenly and quickly conueyed into all the parts of the body: But the diſcommoditie is, that it bindeth the belly, and cauſeth Melancholy.

Toaſted bread ſteept in White-wine, with Cinamon, Honey, or Suger, prouokes a good appetite, and a liuely ſpirit vnto a man which is naturally ſluggiſh, drowſie, or weake. And for paſtrie, it is rather gluttonous, than healthy, not eaſie to digeſt, fitter to be taken at the end of meales, to preuent the Gout or the dropſie. And indeed the often vſe thereof cauſeth obſtructions, and conſequently grauell, and the materials of the Stone; for being without leauen, it becommeth hard in digeſtion.

What is the vſe of Beere?

Beere which is made of good Malt, well brewed, not too new, nor too ſtale, nouriſheth the body, cauſeth a good colour, and quickly paſſeth out of the body. It auaileth a man much, and is no leſſe wholſome to our conſtitutions then wine: Beſides the nutritiue facultie which it hath by the malt, it receiueth likewiſe a certaine property of medicine by the Hop. Stale, with good ſtore of Sugar, eyther in the morning, or before meales, it reioyceth the heart, cleareth the complexion, and cureth Melancholy. And thus vſed, it profiteth more then wine.

What

What is your opinion of March-beere and ſtrong drinke?

Decrepit and toothleſſe old people, firſt brought in the vſe of ſtrong drinke, which ſince young perſons, after thei example, tooke vp, partly by tradition and cuſtome, and partly becauſe they felt no preſent euill to ariſe therby. But herein experience teacheth vs, that they were fouly abuſed, for the cruell *criſis* and effect of many poyſonous potions, will neuer breake out in ſtrong conſtitutions at the firſt. In continuance of time it will come to paſſe, that the bloud will ouerheate, and then wofull repentance confirmes that old ſaying; *Quod defertur non aufertur:* that which is deferred is not taken away. Which alſo moued *Galen* more manifeſtly to write of noyſome nouriſhment; *Although* (quoth hee) *they bring no apparant harme for the preſent vnto the bodies of the younger ſort; yet the inconuenience growes ſecretly by little and little, and when age drawes on, the ioynts, ſinewes, and bowels are troubled with ſuch ſickneſſes, that they can hardly or neuer be cured.* They that drinke ſmall Beere or Ale fall ſeldome ſicke: whereas others of the like age & complexion

ſhall ſeldome liue without ſome notable griefe, either in body, or in mind. If the braine be inflamed, *Furor arma miniſtrat*, they will fight with their old ſhooes: if the bloud ouer-boiles in the veines, it makes them friske, and as the Latiniſts ſay, *vitulari*, to play the wantons; or elſe, to chide, ſcolde, and ſwell. And this is the reaſon why they that dwell farre from ciuill ſocieties, by vertue of their ſtrong liquour, doe nothing but ſcolde and ſcoffe.

What is the vſe of Ale?

Ale, made of Barley malt and good water, doth make a man ſtrong: but now adaies few Brewers doe brew it as they ought, for they adde ſlimy and heauy baggage vnto it, thinking thereby to pleaſe toſſe-pots, and to encreaſe the vigour of it.

How ſhall I diſcerne good Ale from bad?

Good Ale ought to be freſh and cleare of colour. It muſt not be tilted, for then the beſt qualitie is ſpent: It muſt neyther looke muddy, nor yet carry a taile with it.

Shew me a wholſome Diet-drinke.

The moſt precious and wholſome ordinarie drinke, as well for them that be in health,

as

as for ſicke and impotent perſons, is made after this manner:

Take halfe a pound of Barley, foure meaſures of Water, halfe an ounce of Licoras, and two drachmes of the ſeede of Violets, two drachmes of Parſley ſeed, three ounces of red Roſes, an ounce and a halfe of Hyſop and Sage, three ounces of Figs and Reyſins well pickt; ſeethe them all together in an earthen veſſell, ſo long till they decreaſe two fingers bredth by ſeething: then put the pot in cold water, and ſtraine the ingredients through a cloath.

Shew me a ſpeedy drinke for Trauellers, when they want Beere or Ale at their Inne.

Let them take a quart of fayre water, and put thereto fiue or ſixe ſpoonfuls of good wine vinegar, or of *Aqua Compoſita*, a ſmall quantitie of Sugar, and ſome Borrage, or a branch of Roſemary: let them be brewed well out of one pot into another, and then their drinke is ready.

What ſhall poore men doe, when Malt is extreame deare?

They muſt gather the toppes of Heath, whereof the vſuall bruſhes are made, and dry them,

them,and keepe them from moulding. Then they may at all time brew a cheape drinke for themſelues therewith. Which kinde of drinke is very wholſome,as well for the Liuer as the Spleene; but much the more pleaſant, if they put a little Licoras vnto it. There is another ſort of drinke, of Water and Vinegar proportionably mingled together,which in Summer they may vſe. This kinde of drinke I wiſh to be practiſed in long voyages at Sea.

How ſhall I helpe Beare or Ale, which begin to be ſowre or dead?

Put a handfull or two of Oatmeale,or elſe of ground Malt into the barrell of Beere or Ale,ſtirre the ſame well together,and ſo make it reuiue a freſh. Or elſe if you pleaſe, bury your drinke vnder the ground in the earth, for the ſpace of foure and twenty houres:Or elſe put into the veſſell the rootes of Iroes, Bay berries, Organy or Iſop.

Teach mee a way to make Beare or Ale to become ſtale within two or three dayes.

This is performed,if you bury your Beere or Ale,being filled into pots,in a ſhady place ſomewhat deepe in the ground. But this vnnaturall

vnnaturall drinke proues windy, if it be often vſed.

What is Meath?

Meath or Mead, is made of honey and water boyled both together. This kinde of drink is good for them, which enioy their health; but hurtfull for them, who are afflicted with the ſtrangury or colick. There is no drinke in the world more wholeſome then Meath, if it be well brewed: It reſtores the ſpirits, and brings them to an harmony; for ſurely honey thus diſſolued is moſt ſoueraigne, if it be made with White or Rheniſh wine.

Shew mee a Receit to make Meath *after the wholeſomeſt manner.*

I muſt needs confeſſe, it is better to vſe honey when it is allayed and diſſolued in water or White-wine, then alone in the ſubſtance. For by this diſſolution the heate of it is tempered and brought to an excellent operation. To make good *Meath*, take one part of pure Honey, and ſixe parts of cleare water, let them boyle together, vntill the one halfe be conſumed, alwayes taking off the ſcumme. When it is cooled, you muſt adde vnto it ſome Barme, which in ſome places

they call *Gods-good*, to make it boyle vp and purge. After it hath wrought ſufficiently, you muſt tunne it vp in ſome wine veſſell. And if you will haue it excellent, hang a bunch of Cinamon, Nutmeg, Ginger, and a little Reubarbe in a peece of courſe Canuaſe with a ſtone in the bottome. This kinde of *Meath*, after it hath ſetled a fortnight, is ſingular good againſt all accidents of the braine, as the giddineſſe of the head, the Lethargy, the Megrim, the Apoplexie, the Falling ſickneſſe, the Palſie, and the Rheume. It helpes the ill diſpoſition of the body, the Greene-ſickneſſe, and the Quartaine Ague: It preuents the Gout, and the comming on of many ſickneſſes: It preſerues from putrifaction, and will cauſe one to haue a flouriſhing colour.

Shew mee for whom Honey is wholſome, and for whom vnwholſome.

The like effects doth Honey produce, when it is incorporated with fruit, ſpecially for the making of Conſerues: But by it ſelfe being eaten, it enflames and ſwels, which is the reaſon that young people are forbidden by *Phyſitians* to eat it alone, as *Galen* implieth in

in theſe words; *Honey is good for aged perſons, and for them that be of cold complexions; but for young folkes it is hurtfull, becauſe it turneth their nature into heate and choler.* Therefore it muſt not be vſed of young people, except they adde it to things cold and moiſt.

Of Wine. CHAP. 2.

What is the propertie of Wine; and namely, of Claret-wine?

WIne temperately taken, refreſheth the heart and the ſpirits, tempereth the humours, ingendreth good bloud, breaketh flegme, conſerueth nature, and maketh it mery, as the Princely Prophet ſpeakes, *Wine reioyceth the heart of man.* Claret-wine being moderately drunke, forceth the ſoule to partake with the body, ſo that both of them together, being full of animall ſpirits, might ioyne in one pleaſing ſound, for the glorifying of their Soueraigne Benefactor. In briefe. Claret-wine is a ſingular remedy againſt faintings, cauſed through crudities, or exceſ-

ſiue

ſiue euacuations. But toward night it ingendreth Rheumes, and cauſeth ſweat in the nights. And ſo doe all wines being drunke in the night, or at Supper.

Which kinde of Wine is wholſomeſt for them that be in health?

Surely the *Claret*, or *Wine of Graue*, brought from *Burdeaux*, being moderately drunke, I meane a draught thereof now and then at meales, in colde weather, doth fortifie the ſpirits. In Summer time, ſpecially towards the euening, it muſt be ſpared of hot ſtomackes, and of ſuch as be ſubiect to the Gout, leſt the vſe thereof procure ſweating and griping in the night, as fals out commonly to young or cholericke people, which lye in downy beds.

In *France* they account the *Wines* of *Cowcy* the moſt healthfull, as thoſe which their *Kings* doe loue: But the common ſort commend the *Wine* of *Aniou* and *Orleance*, which laſt the *Kings Officers* are ſworne neuer to admit into the Royall Palace, becauſe this kinde of *Wine* fumes vp to the head. Likewiſe the *Wines* of *Beaune* in *Burgundy* are paſſing good, as that old Verſe doth teſtifie:

Vinum

Vinum Belvense ſuper omnia vina recenſe.

But I thinke this *Wine* is a ſtranger to our Countrey-men.

What is the vſe of White-wine?

White-wine drunk in the morning faſting with Sugar, cleanſeth the lungs: being taken with red Onions bruiſed, it pierceth quickly into the bladder, and breaketh the Stone. But if this kinde of wine be drunk with a full ſtomacke, it doth more hurt then good, and cauſeth the meate to deſcend, before it be fully concocted.

What is the vſe of Rhenish-wine?

Rhenish-wine of all other is the moſt excellent in Spring or Summer time; for it ſcoureth the reynes of the backe, clarifieth the ſpirits, prouoketh vrine, and driueth away the headache, ſpecially if it doth proceede from the heate of the ſtomacke. But it is not amiſſe to drinke it with Sugar and a ſliced Lemon. For faint hearts a little Cinamon-water added vnto it is very good.

What is the vſe of Muſcadell, Malmeſie, and Browne-baſtard?

Theſe kinds of wines are onely for married folkes, becauſe they ſtrengthen the backe, yet

I wish them to be very chary in the drinking thereof, lest their often vse fill the reines and seede-vessels with vnnaturall, accidentall, windy, puft, or as Philosophers speake, with *aduenticious* heate, which in time will grow to a number of inconueniences. But for aged persons these high and yellowish wines, are wonderfull wholesome in the Winter time.

What is the vse of Sacke?

Sacke doth make men fat and foggy, and therefore not to be taken of young men. Being drunke before Supper with store of Sugar, it prouoketh appetite, comforteth the spirits maruellously, and concoctethraw humours. *Canary Sacke* is more full of spirits then any other.

How shall I know whether honey or water be mingled with Wine?

Vintners I confesse in these dayes are wont to iuggle, and sophistically to abuse Wine, namely, Alligant, Muscadel and Browne-Bastard, but you shall perceiue their deceit by this meanes; Take a few drops of the wine, and poure them vpon a hot plate of yron, and the wine being resolued, the honey will remaine and thicken. If you suspect your

wine

wine to be mingled with water, you ſhall diſcerne the ſame by putting a Peare into it: for if the Peare ſwimme vpon the face of the wine, and ſinke not to the bottome, then it is perfect, and vnmingled; but if it ſinke to the bottome, water without doubt is added vnto it.

Shew me a way to keepe Claret-wine, or any wine good, nine or ten yeares.

At euery Vintage, draw almoſt the fourth part out of the Hogſhead, and then roule it vpon his lee, and after fill it vp with the beſt new wine of the ſame kinde that you can get. Your Caske ought to be bound with yron hoopes, and kept alwayes full.

How might I helpe Wine that reboyleth?

Put a piece of Cheeſe into the veſſell, and preſently a wonderfull effect will follow: Or elſe put a bunch of Pennyroyall, Organy, or Calamint, about the hole at which the new wine commeth forth: but if your wine be new, and you will haue it quickly purged, you muſt put halfe a pint of vinegar to euery fifteene quarts of new wine.

Shew me how to ſeparate water from Wine?

Doctor *Liebault* a learned Phyſitian of *France*,

France, ſaith, that if it come to paſſe that wine haue water in it, and that wee finde it to be ſo; to ſeparate then this water from the wine, you muſt put into the veſſell of wine, melted Allom, and after ſtopping the mouth of the ſaid veſſell with a Spunge drenched in oyle, to turne the mouth of the veſſel ſo ſtopped downeward, and ſo the water onely will come forth: or elſe cauſe a veſſell of Iuy wood to be made, and put therein ſuch quantitie of wine as it will be able to hold, the water will come forth preſently, and the wine will abide pure and neat. Some doe vſe, preſently to change the wine ſo watered, and to draw it out into another veſſell, and then to put a pint and a halfe of ſalt to euery fifteene quarts of wine: others doe boyle the wine vpon the fire ſo long, vntill the third part be conſumed, and the reſt they vſe three or foure yeares after.

Shew me a way how a man may drinke much wine, and yet not be drunke?

To drinke great ſtore of wine, and not to be drunke, you muſt eate of the roaſted lungs of a Goat: or otherwiſe, eate ſixe or ſeauen bitter Almonds faſting: or otherwiſe, eate raw

aw Coleworts before you drinke, (for the Wine and the Colewort being planted together will neuer grow) and you ſhall not become drunke. But the chiefeſt way of all is, to eate great ſtore of meat before you drinke one cup full.

How many ſorts of drunkards are there?

So many men, ſo many mindes. The ſoule being once depraued, & depriued (for want of grace) of her vniforme and melodious harmony, becommeth tainted with diuers and diſcording affections, inſomuch that in their very drinking they ſhew of what baſe alloy they are compoſed. Some kinde of Drunkards we ſee laughing out of all meaſure, and theſe are of a Sanguine complexion: others wee ſee weeping, and theſe are Melancholicke: Some are dumbe, ſome talkatiue, ſome hop and dance, ſome on the contrary, whoſe braines are full of Phlegme, lye ſtill, as if they were without feeling. One more watchfull then the reſt, drinkes more then twenty, deſeruing well the Garland of *Bacchus*: another ſleepes and wallowes like a filthy Hogge: one flatters: another fights, being ſubiect to the humour of Choler: In briefe,

briefe, one is Lyon-drunke, another Sow-drunke: One Apiſh-drunke, another Parrot-drunke.

How to make them which are drunke ſober.

You muſt make them eate Colewort (which are enemies to wine) or ſome manner of confections made of brine; or elſe drinke great draughts of vinegar. But indeed ſleepe is the moſt conuenient remedy for ſuch beaſtly monſters, that haue depriued themſelues of the liuely Image of God, that is, of reaſon and vnderſtanding.

Shew mee a way how to make Toſſepots and drunkards to hate wine.

Cauſe a Drunkard to drinke with White wine the bloſſomes of Rye, gathered at ſuch time as the Rye bloſſometh: or elſe take three or foure Eeles aliue, and let them lye in wine till they dye, and afterward cauſe this wine to be drunken off by ſuch as are giuen to be drunke. Some vſe to giue them the infuſion of medicines in that kinde of drinke which the party loues beſt, ſuch as the pouder of *Stibium*, or *Steele*, miniſtred in wine. But in vaine labours the Phyſitian to cure the bodies intemperance, while the ſoule ſleepes in ſinne,

ſinne, while the reaſonable faculties lye trodden and trampled vnder theſe beaſtly pleaſures. Awake then, thou ſenſuall man, and ſhoote inwardly into the lightſome cauſe of health, which is no other then ſobrietie, faſhioned after the ſpirituall Image of the *Deitie*. But if thy nature be ſo ſterne, if thy ſoules aduantage be no ſolide reaſon in thy iudgement to conuert thy brutiſh liuing, yet let examples of the bodies griefes terrifie thy luſtfull thoughts from ſuch drunken dregs. Looke but on the countenance of a drunkard, and is not he disfigured? Doth not his noſe ſeeme rotten, withered, or worme-eaten? Doth not his breath ſtinke with dampiſh ſmels, his tongue falter? Is not his body crazed, ſubiect to Gouts and Dropſies? It is written of old Father *Ennius*, that by emptying of bottels he got the gout and many other dolours. As *Mounſieur du Cheſne* out of *Celius Rhodiginus* tranſlated theſe verſes into *French*:

Le bon pere Ennius ſeicha tant les bouteilles,
Qu'il fut geine de goutte et douleurs nompareilles.

More would I inueigh againſt the *Lapithes* of our age, had not I of late taxed them in my *firſt Circle of the Spirit of Detraction*.

Shew me a way to make old Wine or Beere to be new out of hand.

Take bitter Almonds and Melilot, of each an ounce; of Licoras three ounces, of the flowers of Aliſander as much, of Aloes Epatick two ounces, bray them all, and tye them together in a linnen cloath, and ſo ſteep them in the Wine or Beere, to make it both new and good.

At what time are Wine and Beere ready to turne and change?

About the middeſt of *Iune*, when the Sun enters into the *Tropicke of Cancer*, and ſomewhat before the *Dogge dayes* beginne, Wine and Beere are apt to become eager and corrupt, and likewiſe when the Southerne winde blowes, whether it be in Summer time or Winter, when it is great raine, lightning, thunder, or earthquakes, then are Wine and Beere ſubiect to turne.

Shew mee how to keepe Wine and Beere without turning?

Aboue all things, haue a ſpeciall regard that you lay your veſſels in vaulted Sellers, and then caſt into your ſaid veſſels, eyther Roach Allom done into powder, or the aſhes of

of Oaken wood, or beaten Pepper, or elſe put into your veſſels ſo corrupted, a good quantitie of Cowes milke ſomewhat ſalted; or if none of theſe ſerue, draw the drinke into another veſſel that is ſweet and vntainted, vſing a compoſition of the foreſaid remedies, intermingling it foure or fiue times a day, for the ſpace of a ſennight.

Is Wine hurtfull to ſicke folkes?

Hippocrates writeth, that to giue Wine or Milke to them that be ſicke of agues or headaches, is to giue them poyſon, yet neuertheleſſe it doth agree with ſome kind of diſeaſes: as for example, it is permitted to them that be troubled with Dropſies, with Pallies, with ill diſpoſitions of the body, and with the rawneſſe and weakneſſe of the ſtomacke: to be briefe, Wine is an excellent reſtoratiue for olde age, which of it ſelfe is a great and troubleſome ſickneſſe; and for this cauſe ſome Phyſitians aduiſed old men to drinke Wine in the middeſt of Summer, I meane to vſe *Bacchus* for their Phyſitian, twentie dayes before, and twenty dayes after the *Dogge dayes*, to the end that in the heate and ſiccitie of that fiery Starre their lungs ſhould be ouer-

ſlowne: but howſoeuer, wine reuiueth feeble ſpirits, and maketh the heart light, ſpecially of an old man, according to the Italian ſaying: *A vecchio infunde lolio ne la lampada quaſi eſtincta.* Vnto an old man it infuſeth oyle in his decayed lampe.

What ſorts of Wine will laſt longeſt?

Thoſe Wines which are moſt full of ſpirits, as *Canary*, and ſuch as our Merchants tranſport from *Madera* and other *Spaniſh Ilands*, will keepe longeſt. But the ſureſt way is to marke, whether the yeare be hot and dry, for then the vertues of Wines are ſtrong and perfect.

Of Diet-drinks, as well for them that be ſicke, as in health.

CHAP. 3.

Shew me how to correct the malicious vapours of Wines, Ale, or Beere.

FOr the correction of medicinable liquour, you muſt put and infuſe Burrage, Buglos, and Pimpernell in your drinke, for the ſpace of

of foure and twenty houres before you drink of it. Some vſe to temper the force of wine by putting a toſte in it: Some take the leaues of Iſop wel powned made faſt in a fine cloath, and put into new wine or Ale, againſt the diſeaſes of the lungs, ſhortneſſe of the breath, and the cough, which they call Iſop wine or Ale: Some take dry Roſes, Aniſe, and Honey, together with one pound of the leaues and ſeede of Betony, one pound of Fenell ſeede, and a little Saffron; theſe Ingredients they put in twenty quarts of new wine or Ale, and after a moneth is paſt they change the wine or Ale into a new veſſell: this kinde of drinke is very expedient to be drunke for the clearing of the eye-ſight, for Pleuriſies, and for the coroborating of the ſtomacke. Others make wine or Ale of Wormewood for the paine of the ſtomacke and lyuer, and for the wormes of the guts: which wine or Ale is made after this manner; Eight drams of Wormewood, ſtamp them and ſtraine them, and ſo caſt them into three pints of wine or Ale.

Shew mee how to make Ipocras and Wine of Seene?

Common Ipocras is made after this manner: Take nine pound of the beſt white wine or Claret that you can yet, an ounce and a halfe of Cinamon, one pound of Sugar, three drams of Ginger, and two Scruples of Nutmegs, beate all theſe ſomewhat groſly, then let them ſoake three dayes in the ſaid wine, and afterward ſtraine it, and vſe it, for the heating and comforting of a cold and weake ſtomacke. But if you feare ſickneſſe, prepare wine of Seene after this manner: Take an ounce of the leaues of Seene wel mundified, halfe a dram of Cinamon, ſeethe them in a quart of white wine, with a ſoft fire, till it come to a pint, afterwards put a little Sugar vnto it, and in three dayes after it hath beene ſteeped and ſo continuing, you may ſtraine it and vſe it, by taking of three ſpoonfuls in the morning, and three ſpoonfuls when you goe to bed, vntill your body be ſufficiently purged.

Shew me a Dyet-drinke againſt Melancholy.

Take two ounces of the leaues of Seene, of Fumitory, greene Hops and Borrage, of each a pound, ſeethe them to the third part in faire water, with a ſoft fire, or elſe till two gallons come

come to one gallon, ſtraine them, and ſweeten them with Sugar or Honey, and after a ſennight you may drinke thereof euery morning a draught faſting, and ſo before ſupper one houre.

Shew me a Dyet-drinke againſt the Conſumption.

Take two gallons of ſmall Ale, halfe a pound of blancht Almonds, a quarter of a pound of Anniſe ſeedes, three or foure ſtickes of Licoras ſliced or bruiſed, one pound of Red Roſes, Iſop, and Parſley, bruiſe and ſtraine what is to be bruiſed and ſtrained, after you haue, let them boyle to one gallon, and when it is ready, adde vnto it a quart of Malmeſie and drinke thereof morning and euening two houres before you eate: this drinke preſerueth a man from the cough, makes a man of a ſtrong conſtitution, and cureth the conſumption.

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Of Cider and Perry. CHAP. 4.

What is Cyder?

PLaterus the great Practitioner of our age, writes of a *Noble man* that was cured of the *Gout*, by giuing ouer wine, and by vſing of Cyder and ſharp or ſoure drinkes. *Monſieur Libault* in his third booke of his *Maiſon ruſtique*, deſcribeth Cyder to be ſingular good to coole a hot liuer and ſtomacke, to temper the heate of boyling and cholericke bloud, to ſtay cholericke and aduſt vomiting, to aſſwage thirſt, to cut and make thin groſſe and ſlimy humours, whether hot or colde, but chiefely the hot.

What is the vſe of Perry?

Perry is a ſweet kinde of Cider, either preſſed from Peares or from ſweet Apples: ſuch Cider therefore as is ſweet, becauſe of his ſweetneſſe, which commeth of temperate heate, is the moſt nouriſhing of all Ciders, and the moſt profitable to be vſed of ſuch as haue cold and dry ſtomackes: and on the contrary

contrary, but ſmally profiting them which haue a hot ſtomack, whether it be more or leſſe, or ſtomacks that are full of humidity, very tender and queaſie, and ſubiect vnto chollerick vomits and fluxes; fore-ſeene alſo that they that ſhall drinke it thus, be not ſubiect to the Collicke or Gout, becauſe that ſweet Cider preſſed new from ſweet Apples is windy by nature, as are alſo ſweet Apples themſelues. This is the cauſe why Phyſitions counſell and aduiſe that ſweet Apples ſhould be roſted in the aſhes, and corrected with Anniſe-ſeed for them that ſhall eat them, that ſo their great moyſture, which is the originall fountaine of windineſſe, may be concocted by the heate of the fire.

Of Fleſh. CHAP. 5.

What Fleſh is beſt to be eaten?

BEfore you be reſolued of this, I muſt declare vnto you the ſorts of fleſh, and the natures of it. There be two ſorts of fleſh, the one foure-footed, and the other that of Fowle.

Fowle. Among thoſe that be foure-footed, ſome are young, ſome are of middle age, others are old: the young are moyſt, and doe commonly cauſe excrements and looſeneſſe in the belly, old fleſh is dry, of ſmall nouriſhment, and of hard digeſtion; therefore I take that fleſh to be beſt which is of middle age, if not to wantons taſt, yet at the leaſt to nouriſh ſoundly and profitably, according to the French Prouerbe: He that loues yong fleſh and old fiſh, loues contrary to reaſon.

Qui veut ieune chair et vieux poiſſon,
Se troue repugner a raiſon.

Certainly that of the male, doth far excell the fleſh of the female, as for example: the Oxe fleſh is better then the Cowes fleſh: a fat Wether is better then a fat Ewe. And this is to be ynderſtood of thoſe males which are gelt: for I cannot deny but Bull beefe and Ramme mutton is farre worſe then the fleſh of the Cow and the Ewe; and to them which obſerue dyet, I muſt needs ſay that *all fleſh whatſoeuer, be it Beefe, Mutton, or other, that is bred on dry places or mountainous, where there is any reaſonable paſture, is alwaies better, firmer fleſh, and more wholeſome, then that which is bred*

in

in valleyes, or on low and marſhie grounds, where there grow bul-ruſhes, and other weedes and herbes, cold, moiſt, and of little ſubſtance: To conclude, this fleſh of foure-footed beaſts, I haue found that Mutton, Beefe, Kid, Lambe, Veale, Pigges and Rabbets, are meats eaſie to be digeſted, and doe engender good blood; whereas on the contrary, I finde that Martlemaſſe Beefe, Bacon and Veniſon, together with the kidneyes, liuers and the entrals of beaſts, doe breed raw humours in the ſtomacke, and fluxes. In like manner, fat meat is fulſome and takes away a mans ſtomacke, ſpecially that which is gathered on low and wet grounds.

Among fowle wee count the Capon, the yong Pigeon, the Partridge, the Woodcocke, the Peacocke, and the Turkie-cocke, to be meates of an excellent temperature, and fit to continue the body in health: and contrariwiſe that Hares, Duckes, Geeſe (yong Goſelings onely excepted) and Swans doe diſpoſe the body to Melancholy. Note alſo that *mans nature is beſt refreſhed when it is fed with change of meate at euery other meale.*

Shew me a way to preſerue fleſh and fowle

ſound

ſound and ſweet for one month, notwithſtandi
the contagiouſneſſe of the weather.

Maiſter Plat in his Iewell-houſe of Art an
Nature, counſelleth Huſwiues to make
ſtrong brine, ſo as the water be ouer-glutt
with ſalt, and being ſcalding hot, to perboy
their Mutton, Veale, Veniſon, Fowle, or ſuc
like, and then to hang them vp in a conuen
ent place; with this vſage they will laſt a ſu
ficient ſpace, without any bad or ouer-ſalti
taſt. Some haue holpen tainted Veniſon, b
lapping the ſame in a courſe thin cloth, c
uering it firſt with ſalt, and then burying it
yard deepe in the ground.

What is the vſe of our common meates?

Yong Mutton boyled and eaten with
pening and cordiall hearbs, is the moſt no
riſhing meat of all, and hurteth none, but on
ly flegmaticke perſons, and thoſe which a
troubled with the dropſie: It is written th
the iuyce of a preſt legge of Mutton with
renge iuyce reſtores decayed nature, an
cures the fluxe: yong beefe, bred vp in fru
full paſture, and other-whiles wrought
plow, being powdred with ſalt three
foure daies, and exquiſitely ſodden, is nat
ra

ll meat for men of ſtrong conſtitutions. It ouriſheth exceedingly, and ſtoppeth the uxe of yellow choler: Howbeit Martlemas eefe (ſo commonly called) or ouer-ſalted eefe is not laudable; for it ingendereth me-ncholicke diſeaſes, and the ſtone: But beefe ently ſalted helpes the rhume and digeſteth rudities.

Veale yong and tender, ſodden with yong ullets, or Capons, and ſmallage, is very nu-ritiue and wholeſome for all ſeaſons, ages nd conſtitutions.

Yong Lambe is a meat more dainty then holeſome, being moiſt and apt to ingender legmaticke humours.

The leane of a yong fat Hog eaten mode-ately with ſpices, and hot things, doth ſur-paſſe all manner of meat, except Veale, for nouriſhment; it keepeth the paunch ſlip-perie, and prouoketh vrine; but it hurteth hem that be ſubiect to the Gout and *Sciati-a*, and annoyeth old men, and idle perſons. A young Pig is reſtoratiue, if it be flayed and made in a ielly. To be ſhort, Bacon may be eaten with other fleſh to prouoke appe-ite, and to breake flegme coagulated and thickned

thickned in the ſtomacke.

The hinder part of a yong Kid roaſted is a meat ſoone digeſted, farre better then Lambe, and therefore very wholeſome for ſicke and weake folkes. It is more fit for young and hot conſtitutions, then for old men or flegmatick perſons.

Young fallow Deere very well chaſed, hangd vp vntill it be tender, and in roaſting being throughly baſted with oyle, or well larded, is very good for them that be troubled with the rhume or palſie: Baked Veniſon otherwhiles is paſſing good; but it hurteth leane folkes and old men, it diſpoſeth the body to agues, and cauſeth fearefull dreames, if they ouerglut themſelues with it.

Some ſay that Veniſon being eaten in the morning, prolongeth life; but eaten at night it bringeth ſodaine death. The hornes of Deere being long and ſlender, are remedies againſt poyſoned potions; and ſo are the bones that grow in their hearts.

Hare and Conies fleſh perboyled, and then roſted with ſweet hearbs, Cloues; and other ſpices, conſumeth all corrupt humours and flegme in the ſtomack, and maketh a man to

looke

ooke amiably, according to the prouerb, *He hath swallowed vp a Hare*: But it is vnwholesome for lazie and melancholicke men. Rabbets are accounted of very excellent nourishment.

What is your opinion of Fowle?

A fat Capon is more nutritiue then any other kinde of Fowle. It encreaseth nature, and helpeth the weakneſſe of the braine. But vnleſſe a man after the eating of it vſe exercise foure or fiue houres after, it will doe him more hurt then good. As for Chickens they are fitter to be eaten of ſicke men, then of them that be in health.

Pigeons plump and fat, boiled in ſweet fleſh-broth with coriander and vineger, or with ſower Cheries and Plums doe purge the braines, heale the palſie proceeding of a colde cauſe, and are very good in cold weather for old perſons, and ſtomacks full of flegme.

But the Phesant henne is the chiefe fowle, ſurpaſſing all other for health and nourishment: And this is moſt true, that all wilde fowle whatſoeuer are farre wholeſomer, and may be kept longer from tainting then the tame, which are cupd vp from the aire.

A young fat Goose farsed with swe herbsand spices,doth competently nourish Notwithstanding,tender folkes must not e thereof; for it filleth the body with superflu ous humours, and causeth the feauer to fol low. The fat of it serues for an Anodine t make cataplasmes to asswage swelling.

Young Ducks stifled with Borage smok and being eaten in cold weather, strengthe the voice, and encrease naturall seed: bu they ingender melancholick being immod rately eaten.

Young hen-Partridges, eaten with vine ger, doe heale the falling-sickneſſe, and a manner of fluxes, and dry vp bad humour in the belly.

Quailes eaten with coriander seed and vi neger, doe helpe melancholick men.

Woodcocks,Plouers,and Snites are some what lightly digested, and therefore fit to b eaten of all sorts of persons: but they be bet ter after frosts then before.

Swans, Turkies,Peacockes, Hearnes,an Cranes, if they be hanged by the necks fiue or sixe daies with waights at their feet,and a terwards eaten with good sauce,doe greatly

nouri

nouriſh and profit them which haue hot bellies.

Larkes and Sparrowes are maruellous good for them that be diſeaſed of the collick, and are very expedient for weake or waſted bodies.

Shew me a way to fatten great fowle in ſhort time.

You muſt follow *Maſter Plats* aduiſe, namely, to take the bloud of beaſts, whereof the Butchers make no great reckoning, and boile it with ſome ſtore of branne amongſt it (perhaps graines will ſuffice, but branne is beſt) vntill it come to the ſhape of a bloud-pudding, and therewith feede your Fowle ſo fat as you pleaſe: You may feede Turkies with bruiſed Acornes, and they will proſper exceedingly.

What thinke you of Beaſts tongues?

Surely the Neates-tongue auailes much againſt moiſt humours: And *Monſieur du Cheſne* in his *Pourtraict de la ſante*, highly commends the Muttons tongue, as a very dainty meate in *France*, eyther dreſſed with ſweet ſawce, or ſome other way; and alſo fit to be eaten of the healthfull and the ſicke, ſpecially of them that be diſeaſed of the *gout*.

Of Fiſh. CHAP. 6.

Shew me how to feede Fiſh in Ponds.

IN the fourth Booke of the *Maiſon Ruſtique*, lately tranſlated out of *French* into *Engliſh* by *Maſter Surphlet*, I finde theſe meanes for the preſeruing of Fiſh-ponds, laid downe. It will be good ſometimes to caſt in ſome ſorts of ſmall fiſhes, the bowels and entrayles of great fiſh, crackt walnuts, freſh cheeſe, lumps of white bread, certaine fruits chopt ſmall, all ſorts of ſalt fiſh, and ſuch other like victuall; and ſometimes it will be good to caſt vpon the pooles and ponds, the freſh leaues of Parſley, for thoſe leaues doe reioyce and refreſh the fiſhes that are ſicke.

Sith it is moſt certaine that the fiſhes abiding in the ſea, or ſtreames and running riuers, haue greater ſtore of victuall, than thoſe which are ſhut vp in pooles and ponds: for ſuch as haue their full ſcope of liberty in the ſea and ſtreames, doe alwayes meet with one reliefe or other, brought vnto them by the courſe

course of the water, besides the small fishes, which are the food and sustenance of the greater: but the other shut vp and inclosed in safegard, cannot goe forth a hunting after any prey.

Which be the best fish, and the best vse of them?

A fresh Carpe, salted for the space of sixe houres, and then fried in oyle, & besprinkled with vinegar, in which spices haue boyled, in all mens censure is thought to be the wholesomest kinde of fish. It may not be kept long, except it be well couered with Bay or Mirtle leaues. And this a note I giue vnto all such as feede on fish, that they drinke a draught of Claret-wine after their fish. But let sicke persons temper their appetite as much as they can, from both.

Salmon and Trouts, well sodden in water and vinegar, and eaten with sowre sauce, may be eaten of hot liuers and burning agues. But the often vse of them is dangerous.

Barbels rosted vpon a gridiron, or broyled in vinegar, are very wholesome. If any man drinke the wine, wherein one of them hath beene strangled to death, hee shall euer after

deſpiſe all manner of wines. Which concluſion were fit to be put in triall by ſome of our notorious ſwill-boules.

Riuer Sturgeons ſodden in water and vinegar, and eaten with Fennell, doe coole the bloud, being moderately eaten: which rule I wiſh to be followed in all fiſh-meales.

Cuttles ſeaſoned with oyle and pepper, doe prouoke appetite, and nouriſh much.

Riuer Lampreyes choaked with Nutmegs and Cloues, and fryed with bread, oyle, and ſpices, is a good diſh, and doth very much good vnto ſtrong ſtomackes in *February* and *March*.

Female Tenches baked with Garlicke, or boyled with Onions, Oyle and Reiſins, may be eaten of youth and cholericke men: Yea, ſome are of opinion, that aged perſons may feed of them; accounting it very wholeſome and medicinable: for that this kinde of fiſh is the Phyſitian of other fiſhes, and preſently healeth them; if ſhe doe but touch them.

Pikes boyled with water, oyle, and ſweet hearbs will firmely nouriſh. But becauſe this fiſh is a deuourer of all things, it is not ſo good for tender ſtomackes.

Eels

Eeles taken in Spring-time, and roſted in a leafe of paper, with oyle, Coriander-ſeed, and Parſley, doe breake flegme in the ſtomacke: But they which be troubled with the ſtone, muſt be wary.

Soles fryed with butter, and eaten with ſauce made of wine, the iuyce of an Orenge, and grated bread, is a dainty meate, eaſie to be digeſted. So precious is this kinde of fiſh, that we call it the Partrich of the ſea.

Riuer Perches will prouoke appetite, to them that be ſicke of the hot Ague.

Oyſters roſted on the imbers, and then taken with oyle, pepper, and the iuyce of Orenges, prouoke appetite and luſt: They muſt not be eaten in thoſe moneths, which in pronouncing want the Letter *R*.

Cra-fiſh roſted in the imbers, and eaten with vinegar and pepper purge the reines, and help them that be ſicke of the conſumption or Ptiſicke. There be ſundry other delicate fiſh, as the Mullet, the Turbut, the Cod, which be very wholſome.

Shew me a way to keepe Oyſters, Lobſters and ſuch like, ſweet and good for ſome few dayes.

Oyſters, as Maſter *Plat* ſaith, may be preſerued

ſerued good a long time, if they be barrelled vp, and ſome of the brackiſh water, where they are taken, poured amongſt them. Or elſe you may pile them vp in ſmall roundlets, with the hollow parts of the ſhels vpward, caſting ſalt amongſt them at euery lay which they make. You may keep Lobſters, Shrimps and ſuch like fiſh, if you wrap them ſeuerally in ſweet and courſe rags, firſt moyſtned in ſtrong brine, and then you muſt bury theſe cloathes, and couer them in ſome coole and moyſt place with ſand.

The *French-men* when they tranſport any dainty fiſh to ſea, vſe firſt to diſbowell them, then to lay them in ſalt for ſixe houres, and afterwards to fry them in Oyle. Laſtly, they pickle them vp in Vinegar wherein Cinamon, Pepper, Cloues, and a little Saffron haue beene boyled.

Of Milke, Butter, Cheeſe, and Egges. CHAP. 7.

What is the vſe of milke?

THere be many kindes of milke, according to the diuerſities of the nature of liuing things

things. The milke of Kine and Sheepe, is the moſt butteriſh and nouriſhing; next vnto it, goates milke is chiefe, ſauing womans milke, with which there is no compariſon, as being the moſt agreeable to the Sympathy of our natures, and proper to dry and Melancholicke perſons, yea, and a remedy againſt the conſumption. There be three ſundry ſubſtances which lye hidden within the nature of Milke, euen as they doe within all other naturall things whatſoeuer they be: namely, a ſulphureous ſubſtance, which is the butter, conceiuing a flame, much differing from that whayiſh or mercuriall part which is the thin milke: next, it conceiues Cheeſe, as the moſt earthly part, which repreſents the ſalt: and laſtly, the thinne milke (being the remainder of both) being made into pottage with Rice and Sugar, it increaſeth the generatiue ſeed, and ſtrengthneth the body. Buttermilke, in which Fumitory hath beene ſteeped, drunke in the Summer-time, or rather in the Spring-time, is an excellent remedy againſt all diſeaſes proceeding of Choler and Melancholy, yet notwithſtanding with this caueat, that after the taking of it, you doe neyther eate

any other thing, nor ſleepe within three houres after. To conclude, Milke muſt not in any caſe be taken of them which are ſubiect to feauers, head-aches, or fluxes; according to that vulgar ſaying: *Dare lac aut vinum febricitantibus & capite dolentibus, eſt dare venenum.*

What is the vſe of Butter?

Butter, whether it be freſh or ſalt purgeth mildely, and helpeth the roughneſſe of the throat: freſh Butter being taken faſting with a little Sugar, hindreth the engendring of the ſtone, by making the vrine-paſſage ſlippery: and cureth the ſhortneſſe of breath. It makes a man to ſpit, by ripening the matter. That Butter is beſt which is made in *May*.

What is the vſe of Cheeſe?

Cheeſe being the thickeſt part of the milk, is very nouriſhing: but old Cheeſe, by the acrimony thereof, makes the body bound and ſtipticke. But it is a thing worthy of obſeruation, to ſet downe the diuerſities of Cheeſe, according to the nature of the beaſts, the Cow, Ewe, and Goate: the nature of the ground, hilly, meadow, and marſhie: the nature of the time, for the Summer is better then

then Winter: but aboue all, the cunning of the Dairy-woman is moſt to be regarded.

What is the vſe of Egges?

There are three things worthy of conſideration to be marked in Egges, as the Author of *The Countrey-Farme* noteth: The firſt is, their proper ſubſtance and qualitie; for egges of ſome Fowles are better then of ſome others. Henne-Egges are the beſt, and of better nouriſhment, then the egges of Ducks, Geeſe, or other Fowle. The ſecond thing remarkable in Egges is the time, *to wit*, whether they be freſh or ſtale, whether they be layed of a young Henne, or of an olde Henne; for experience teacheth vs, that theſe laſt doe quickly corrupt within the ſtomacke, and be nothing ſo good to nouriſh. Likewiſe it hath beene noted that Egges layed after the new of the Moone, in the Moneth of *Auguſt*, or in the wane of the Moone, in the Moneth of *Nouember*, as thoſe likewiſe which are layed about *Chriſtmaſſe* or *Whitſontide*, are laſting and durable, & not eaſily corrupted: whereof there cannot be deuiſed any other reaſon, then that in ſome of them the ſhell is made hard, and not to be pierced through of the ayre,

ayre, by the coldneſſe of the time: and in the other, there is a moſt quicke exhaling and expending of that which might be corrupted within the Egge, by the heate of the time, and ſeaſon then being. The third and laſt obſeruation is the dreſſing and making ready of Egges; ſome are ſodden or roſted hard, which the *French-men* call *Durſis*; and the *Greekes* Ἐφθα, that is, Egges boyled till they be very hard: ſome are boyled to a meane, *to wit*, neyther ſoft nor hard, which the *Latines* call *Tremula*: others be but warme onely, or ſoft and ſupping Egges, which the *Latines* call *Ona ſorbilia*. Aboue all, Egges poached with Parſley are the moſt wholſome: which as a kinde breakfaſt, with a cup of Wine, I recommend to trauellers.

Shew me a way to make Hens to lay good and great Egges?

Though this receit be homely, yet becauſe it makes for our bodies nouriſhment and contentment, I will not conceale it from good Huſwiues.

Hens will lay great Egges, if you pound brickes and mixe them with bran and wine, bray them all very well and giue them to the

Hennes

Hennes to eate: or else make a fine powder of bricke, mixe it with Barley-branne, and giue it them to eate. Some for the very same purpose, doe mollifie the Fullers-earth that is red, and mixe it among the Hens meate. The Henne will sit all Winter, as well as in Summer, if she haue meate made of branne, mixt with the leaues and seed of dry Nettles.

Shew mee how Egges are to be prepared for Physicke.

The yolke of an Egge swallowed alone, stayeth the Cough, and such other distillations as fall downe vpon the lungs, and other parts of the breast. The white of an Egge beaten, and with the powder of Frankincense, Masticke, and Galles, applyed to the browes, doth stay the bleeding at the nose. A Cataplasme made of the yolke and white of an Egge well beaten, the iuyce or water of Plantaine and Nightshade applied vnto burnings, doth quench and extingnish them. A hard rosted Egge eaten with vinegar, stayeth the fluxe of the belly, if you mixe it with the powder of Harts-horne. To conclude, the white of Egges may be taken eyther inward or outward, I meane when they are rosted hard.

hard, to diſſolue any hard or clottered matter; witneſſe all the ſorts of Salt and Sugar, which become diſſolued into oyles of their nature: if you cut the Egges into halfes, after they be hard boyled, and then taking out the yellow, if you fill the whites vp with Sugar, or hard ſalt, and ſet them out thus filled, for a night, on a window, with the Caſement open, they will by the morning turne into oyle of that kinde.

Of Sauces. CHAP. 8.

What be the beſt and ſauoury Sauces for our meates?

FOr the ſeaſoning of ſuch meats, both fleſh and fiſh, as we haue ſpoken of before, and to make them agreeable as wel for our health, which delights in varieties and curioſities, as for our nouriſhment and appetites, we muſt vſe now and then Sauces with our meates: And theſe in particular are, Salt, Sugar, Pepper, Cinamon, Ginger, Cloues, Nutmegs, Saffron, Oyle, Vinegar, Veriuyce, Honey, Onions,

Onions, Oliues, Capers, Muſtard, and Garlicke.

Salt is of a hot and dry quality, endued with a purging, cleanſing, and a ſeaſoning faculty, moſt fit to preſerue meate from putrifaction, and to conſume their moyſt excrements & ſuperfluities. And for this cauſe we are aduiſed of the ancient Phyſitians, not to eate Beefe, Veniſon, or any other meate ſtrong of digeſtion, before the ſame be ſeaſoned with Salt two or three dayes at the leaſt. Onely at ſea let weake ſtomackes abſtayne as long as they may from ſaltiſh meates. But in the Winter I approue meates moderately ſalted, to auaile much againſt the rheume or raw humours.

Sugar is of a hot qualitie, and is quickly conuerted into Choler: for which cauſe I cannot approue the vſe thereof in ordinary meates, except it be in vinegar or ſharpe liquour, ſpecially to young men, or to them which are of hot complexions: for it is moſt certaine, that they which accuſtome themſelues vnto it, are commonly thirſty and dry, with their bloud burnt, and their teeth blackned and corrupted. In medicine wiſe, it may be

be taken eyther in water, for hot Feauers, or in ſyrops, for ſome kinde of diſeaſes. In Beere I approue it moſt wholſome.

Pepper is the beſt and wholſomeſt of all Spices, as being of leaſt heate in operation, though in taſte it ſeeme ouer-hot. Three or foure graines of it ſwallowed downe with a faſting ſtomacke, preſerueth a man from the Palſie, and from griefes in the ſtomacke. The oyle of it extracted, and taken with ſome conuenient liquour, is a moſt ready and ſouereigne remedy againſt the tertian and quartaine Agues, by reaſon that the ſaid oyle diſſolueth and rooteth out the ſeminary cauſes of ſuch feauers, and doth cauſe the ſame to be euacuated by ſweates, vrine, or otherwiſe.

Cinamon is of a very thinne ſubſtance, yet notwithſtanding, very cordiall, comfortable, and corroboratiue. There is a water diſtilled from it, knowne by the name of *Cinamon water*, which is exceeding good for the palſie, for weake and faint ſtomackes, for the Falling ſickneſſe, Apoplexies, and all windie Collickes, if it be vſed in cold weather.

Ginger approacheth ſomewhat nigh to the nature

nature of Pepper, but it is of a thicker ſubſtance, and doth not penetrate ſo ſoone as the Pepper, which hath a ſubſtance more thinne. It auaileth againſt Obſtructions, and Feuer quartains.

Cloues are ſeldome vſed alone, but with other ſpices: they ſerue for the interlarding of Turkey-cocks and Salmon alone, without any other ſpice. The oyle thereof is good for the tooth-ache, or to mortifie the malice of *Tobacco*.

Nutmegs and Mace are ſpices of a moſt temperate nature, and may be vſed in winter time with moyſt meates.

Saffron reioyceth the heart, comforteth the ſtomacke, and procureth ſleepe: but you muſt looke that you take not too much of it; for according to the vulgar *French* prouerbe, *La qualitè ne nuit pas, ains la quantitè*. Exceeding one or two drachmes, his narcotique ſmell doth offend the braine in ſuch wiſe, that it maketh it dull and ſtupid.

Oyle is more wholſome and neceſſary then Butter, as well for a mans health, as for the preparing of ſundry meates and ſallades, and better reſiſteth corruptions then butter: we

ſee

ſee another difference in this, that oyle is
it ſelfe reſerued for a long time witho
change, whereas butter is nothing worth
it be not freſh eaten or ſalted. Being applye
outwardly, it hath a ſingular vertue, as ap
peares by the anſwere of an ancient Philoſo
pher, who being asked of the meanes to con
tinue a man in perfect health, and to liu
long, ſaid, that it was; *to vſe Honey within
and Oyle without*. Being inwardly taken, i
looſeth the belly, it cauſeth one to vomit v
malignant humours, yea, poyſon it ſelfe, if
man hath drunken of it, or taken it but
ſmall time before. One or two ounces of
taken with the iuyce of Lemonds, cureth th
wormes in childrens bodies, and the diſeaſe
commonly called the Scuruy. There be ma
ny kindes of Oyle, yet none like to this Oyl
Oliue, which I doe here commend; in reſpect
that the Oliue doth yeeld more Oyle then
any other ſeede or fruit, it hath deſerued th
name of excellency aboue all the reſt: for
the fat and vnctuous liquours of other ſeeds
and fruits, are not like to haue any other
name beſtowed vpon them, then that which
belongeth of right vnto the liquour which

is

is preſſed out of the Oliue, for which reaſon, when wee ſpeake of the Oyle of the Oliue, we onely ſay, Oyle: but when we ſpeake of other oyles, wee adde the name of the ſeede or fruit from which it was preſſed; as for example, oyle of Vitriall, oyle of Sage, oyle of Wormewood, oyle of Cloues, and ſo of the reſt. Note, that Oyle muſt neuer be put into wounds or vlcers.

Vinegar prouokes appetite, tempereth hot cholericke humours, and keepeth backe corruption and infection in the Plague-time, but it hurteth them that be ſorrowful, except they correct it with Sugar. Veriuyce is of the ſame nature as Vinegar is.

Shew mee a way to make wholſome and good Vinegar in a ſhort time.

Take ſtale drinke, and caſt into it, ſalt, Pepper, & ſowre leauen, mingled together, afterwards heat red-hot ſome tyle or gad of ſteele, and put it hot into the drink. In like manner, a Radiſh roote, a Beet roote, and a ſhiue of Barley-bread new baked, put into ſtale drink, and put forth in a glaſſe in the Sunne, or in the chimney corner, to the heate of the fire, will make good Vinegar in a ſhort time; or

if you will haue it better, and to prouoke appetite, infuſe into your ſaid Vinegar the leaues or iuyce of red Roſes dryed, the iuyce of Mints and Centorie.

Shew me a way to make Vinegar with corrupted and marred Wine?

Take rotten and marred wine, and boile it, taking away all the ſcumme that riſeth in the boyling thereof; thus let it continue vpon the fire, till it be boyled away one third part, then put it vp into a veſſell wherein hath beene Vinegar, putting thereto ſome Cheruile: couer the veſſell in ſuch ſort, that there get no ayre into it; and in ſhort time it will proue good and ſtrong Vinegar.

What is the vſe of Honey?

The vſe of Honey is ſo ſoueraigne that nothing in our cold Countries comes neare it for goodneſſe and perfection: inſomuch that it is rightly called *Flos florum*, the flower of flowers, or rather their quinteſſence. It makes old men young, preſeruing their naturall heate, if they knew how to vſe it: As *Marſilius Ficinus*, that great Phyſitian, admiring the property of it, proclaimes, *Certum longioris vitæ ſubſidium*, ſafegard of long life, and

and a truſty buckler againſt all diſeaſes, vnto thoſe that know ſo to vſe it in their diet, that neither it fill vp the pores with the much ſweetneſſe thereof, nor with the heat, that it increaſe Choller: And at laſt this famous Phyſitian bids vs temper Honey as a ſauce, with things cold and moyſt, ſuch as is white-wine, Vinegar, Veriuyce, or cleere Water. Among the chiefe commendations, which our great *Iehouah* gaue to the land of *Canaan*, he ſaid, that is was a land, which flowed with Honey. There is nothing more wholeſome, and more ſoueraigne to preſerue from corruption then Honey, ſo that it be not eaten alone; yea, ſuch is the excellency of it, that Marmelad and Conſerues may be made with Honey as well as with Sugar, to keepe downe noyſome humours from aſcending vp to the braine. But herein we had neede to diſtinguiſh the choiſe of Honey: For ſurely that which comes from warme Countries, is better then that which comes from *Muſcouy*, or other cold places; and Garden Honey doth farre ſurpaſſe that which is wilde in the Woods. In a word, the ſubſtantiall goodneſſe of Honey lyeth

much vpon the boyling & ſcumming therof.

Onions, now and then eaten, being ſliced and put in water a day or two before, whereby their heat may be the better allayed, will ſerue for a wholeſome ſauce with rofted Mutton. It is better for the Flegmaticke, rather then the Collericke; It looſeth the belly gently, but it muſt be ſparingly eaten of them which are Collericke, young, or hot of conſtitution, or which haue weak eies, leſt the vapours thereof aſcend vp to the head, and cauſe redneſſe in the eyes; yet this annoyance may be corrected or quite taken away, if you cauſe your Onions to be firſt ſodden, and then vſed with freſh-butter.

Oliues, freſh and yellow doe ſtrengthen the ſtomacke, and clenſe the liuer; but it binds the belly, except they be eaten with Vinegar.

Capers and *Sampire* preſerued in pickle, and ſodden with Oyle and Vinegar, may be eaten of them which are troubled with flegme, the Gout, the Palſey, and the Sciatica.

Muſtard-ſeed, well ground and made with Vinegar, and ſeaſoned with a little ſugar or hony and cinamon, may be eaten with fleſh

or

or fiſh, and ſo it will helpe to cure all the infirmities of the lungs, and all raw humours. It will cleare the voyce, and reſtore it being loſt through the palſie or lethargie: It will prouoke appetite and further concoction. In this ſort it may be taken alone and faſting for the aboue ſaid griefes, either into the body, or in the quantitie of a beane to gargarize the mouth for the rhume and loſt ſpeech.

Garlicke, by reaſon of the ſcent is ſeldome eaten of the better ſort, yet notwithſtanding being very well ſodden or roſted vnder the aſhes, the ſauour of it is qualified, and ſo it is if one eate Beetes after it; and then it may be taken to expell venemous humours or wormes out of the body, to clarifie the voyce, to encourage a faint-harted man, and to diſſolue winde. At my being in *Spaine*, I ſaw it much vſed there among the common ſort of people, eſpecially towards the *Pirenean Mountaines*, who will content themſelues therewith vpon faſting dayes without any other ſuſtenance: And as I ſuppoſe the vſe of it will much benefit our *Mariners*, which are imployed toward the northerne

Pole, for *Moscouy*, *Iseland*, or in discouery of the *North-west passage* to *Cathaia*. So soueraigne is the iuyce of *Garlicke*, that it will heale them which haue beene hurt with enuenomed arrowes, so that they forbeare a while from drinke, as the sauages of *Paria* haue experimented: That the vse of it makes one couragious, our Cockes doe witnesse, and also the *Tartarian* horses, which are fed therewith before any skirmish, to make them furious. The inconuenience is, that the ouermuch eating of it annoyeth the eyesight, and hurteth the collericke or hot complexions. It must not be eaten in Summer, except it be of the flegmaticke. But these rules may not be obserued of *Trauellers*, whose stomackes, like the *Ostridge*, can almost digest iron, being as *Rabelais* writes, *as hollow as Saint Bennets boote*, which likewise the *Poet* confirmeth.

Ieiunus stomachus raro vulgaria temnit.

Of

Of Hearbes and Sallads.

Chap. 8.

What is the vſe of our ordinary Pot-hearbs *and* ſallads?

AMong our ordinary *hearbs* ſome be hot, ſome cold, and ſome of a moderate property. Among the hot, I reckon *Sage*, *Mint*, *Rocket*, *Fennell*, *Marigold*, *Time* and *Hyſop*. Among cold *hearbs* I account *Lettice*, white-*Endiue*, *Succory*, *Borage*, and *Bugloſſe*. Among the temperate, I eſteeme *Beets*, *Coleworts*, *Spinage*, *Purſlane*, *Parſly* and *Sorrell*. All which ſorts of *hearbs* we muſt accomodate according to the ſeaſons, the hot for Winter, the cold for Summer, and the temperate for the Spring and Autumne.

Sage vſed in pottage or otherwiſe ſtrengtheneth the retentiue vertue, helpes conception, and cureth the palſey and ſhaking of the ioynts: for which cauſe Prime-roſe and it, are called *Arthritica*. The beſt way to vſe it is to ſeeth it with ſome Mints, Licoras, Cinamon and Ginger, in ſtale Ale, and to

drinke the Ale againſt all quiuering, faintneſſe and loſſe of ſpeech. It is good in ſauces for Pig, Veale, or Porke.

Mints in meates, drinke, or ſauces are very good for the ſtomack, to open it and warme it, to dry the ſuperfluous moiſture therein, & to further digeſtion: It cannot but be ſingular good againſt wormes in childrens bodies, and to preuent corruption; for let the iuyce thereof be put among curds, the cheeſe will keepe a long time ſound and pure. Some write, that the often vſe of it makes the body luſtfull; and therefore it was forbidden to the *Romaine* Captaines in time of warre.

Rocket alone is not wholeſome in ſallads, for it procures the headach, and heateth too much: Wherefore it muſt be vſed with cold hearbs, and then the nature of it is to prouoke Vrine, and to cure the Cough.

Fennell in the hearbe is ſeldome vſed, vnleſſe it be to adorne Salmon, or for bathes. But the ſeede of it condited with Sugar, or with roſted apples diſſolueth tough flegme, and quickneth the eye-ſight.

Marigold heateth the ſtomacke, and helpeth the melancholicke diſpoſition, the Gout,

Gout, the Palſie, and trembling of the heart, being often vſed in pottage, for which it is worthily termed the Soules friend, and the Sunnes darling, *maximè ſolaris*.

Time is an excellent Pot-hearbe, and ſoueraigne againſt windy humours, the Cholicke, the Strangury, and ſpitting of blood. But by reaſon of the heat thereof, it muſt be but ſparingly taken, leſt it ingender Choller.

Hiſop together with *Maiden-haire*, are held to be the principall hearbs for the diſeaſes of the lungs, to open the pipes, and to cleere the voyce.

Lettice cooles the heat of the ſtomacke, ingenders good blood, looſeth the belly, and procures ſleepe: But the immoderate vſe thereof hurts the eye-ſight, and weakens old people, and ſuch as haue feeble ſtomackes; for which cauſes it is expedient ſometimes to boyle them whole in pottage, and afterwards to eat them with Sugar, Vinegar and Oyle. In this manner *Galen* vſed it in his old age againſt watchfulneſſe.

Endiue and *Succory* be eſteemed paſſing good againſt all diſeaſes proceeding of heat, againſt

againſt the Iaundiſe, and againſt the inflamation of the Liuer.

Borrage and *Buglosse* are the chiefeſt medicines, excepting the Marigold, which our cold climate brings forth, againſt the diſeaſes of Melancholicke, againſt the Palſie, the Apoplexie, the dulneſſe of capaſitie, againſt ſadneſſe, and many other inconueniences. The common way to vſe them is, to drink their infuſion in wine; but the ſureſt meanes to get out their ſubſtantial vertue, is to bruiſe them in pottage, with Mercury, Mallowes, and a peece of Veale, or elſe yong Porke, if you neede a milde purgation.

Beetes ought not to be eaten raw, for it cauſeth obſtructions. But white *Beetes* ſodden breede good blood. The rootes of them eaten after Leekes, or Garlicke, takes away their bad ſmels.

Coleworts well ſodden with butter and vinegar doe ſcoure the body of all ſuperfluities: as may appeare by cankred pots, which will be made cleane by boyling *Coleworts*, when all other things faile; yea, ſo ſurpaſſing good are the vertues of *Coleworts*, that the auncient *Romaines* vſed no other phyſicke

ſicke then it for many yeeres together: there is nothing better then the leaues thereof to be applyed vnto the inflamations of the legs, as well to coole the vnnaturall heat, as to dry the moiſt humours which deſcend into them.

Spinage well ſodden in water, and then dreſſed with vinegar and freſh-butter, doe helpe Obſtructions, the Cough, and them which haue any impediment in their ſpeech or breathing.

Purſlaine and *Parſley* eaten in ſallads with Endiue, and Lettice, in Summer, openeth the obſtructions of the liuer, cooles the ſtomacke and keepes the head in good plight. There is no garden hearb comes neere vnto *Parſley*, as well for toothſomeneſſe as for health: for being vſed in roſted mutton or with poched egges, it preuents the ſtone, the ſtrangury, and the ſtopping of the pipes. I heard of a Noble-man, that neuer vſed any other cure for the ſtone, wherewith he was troubled, then the infuſion of white-wine euery morning, wherein *Parſeley*, *Pellitory* of the wall, and a red *Onion* had beene bruiſed and ſteeped ouer night.

Sorrell

Sorrell is an hearbe of a pleaſant relliſh, and being vſed with the iuyce of ſtrawbury and violet leaues, for greene-ſauce, to be eaten with Porke or young Geeſe, it will purge the blood, prouoke appetite, and quench the heate of the Liuer. The leaues of it eaten faſting in the morning ſerues as preſeruatiues againſt the Plague, the Gout, and burning ſickneſſes.

What is the vſe of our ordinary rootes?

Carrets, well boyled, and afterwards eaten with Vinegar, Oyle, and Pepper, ſerue for a ſpeciall good ſallad to ſtirre vp appetite, and to purifie the blood. But I commend it not vnto them which are troubled with winde.

Parſneps alſo dreſſed with creame, after it hath beene exquiſitely ſodden, will fatten exceedingly; but it ingenders luſt and longing deſires.

Turneps for change and varietie, may be eaten with poudred Beefe, of ſuch as are not much diſeaſed of the Collicke or Gout. The vſe of Turneps is a ſingular remedy againſt the Scuruy, as Mr. *Iohn Guy* of Briſtow, a iudicious Gentleman, and a worthy friend of mine, experimented in the *Newfound-land*.

Therefore

Therefore I aduiſe Mariners to feaſt with them at Sea.

Young *Radiſh*, eaten with roſted Mutton, auailes much to digeſt loathſome humours, to comfort the ſtomacke, to open the gall, to diminiſh the ſpleene, and to driue backe the dropſie. But it is better to ſeeth Radiſh, and to put oyle, vinegar, and ſugar, or honey vnto it, rather then to eate it raw: for ſo it heates the reines of the back and the bladder, and ſtirreth vp luſt.

Melons, otherwiſe called *Pompions*, are rather to be eaten of labourers, then of tender ſtomackes, by reaſon that they are hard of digeſtion: But *Musk-melons* are a daintie kinde of meate, fit to be eaten with fleſh, if they might be gotten; for our cold climate will ſcarce afford them vnto vs. Their vſe is to aſſwage vnnaturall heates, the grounds of Agues and Calentures.

Cucumbers vſed now and then with oyle, vinegar, and pepper doe further digeſtion: but it is vnwholeſome for them which feare the approach of any watry or windy ſickneſſe.

To theſe I may adde *Artichockes*, which I commend

commend as a very reſtoratiue vnto old age a toothſome foode for great-bellied women, and an excellent nouriſhment for ſuch as are weakened in their naturall powers.

What is the vſe of Rice, Peaſe, *and* Beanes?

Rice ſodden in milke, and ſeaſoned with Sugar, and a little Cinamon or Mace, ſtops any kinde of fluxe, cauſeth a liuely colour, augmenteth ſtrength and naturall force: and if a few blancht Almonds be ſtamped and ſtrained into Rice pottage, it helpes conception, and cures the conſumption. The inconuenience is, that it bindes the belly, except a man eate a few Raiſons, or ſome other ſoluble thing before. In *France* it is a great daintie to haue a Capon ſodden with Rice; which kinde of meate they vſe commonly in Winter, at the Tables of great Perſonages.

Peaſe eaten greene, with Butter and Pepper, doe cure the laundiſe and Dropſie. Likewiſe the broth of all ſorts of *Peaſe* may be vſed to take in purgatiue ſimples againſt raw humours, ſuch as Rubarb or Seene is. In

Winter

Winter time it is not amiſſe to eate white-Peaſe ſodden with Porke.

Beanes are ſomewhat heauy of digeſtion: yet notwithſtanding they may be vſed of ſuch as are diſeaſed of the fluxe, or to ſtay vomiting.

Of Fruit. CHAP. 9.

What is the vſe of Fruit?

ALL Fruit for the moſt part are taken more for wantonneſſe, then for any nutritiue or neceſſary good, which they bring vnto vs. To verifie this, let vs but examine with the eye of reaſon what profit they cauſe when they are eaten after meales. Surely we muſt needes confeſſe, that ſuch eating, which the French call *deſert*, is vnnaturall, being contrary to Phyſicke or Dyet: for commonly fruits are of a moiſt facultie, and therfore fitter to be taken before meales (but corrected with Sugar or Comfits) then after meales; and then alſo but very ſparingly, leaſt their effects appeare to our bodily repentance,

repentance, which in women grow to be the greene ſickneſſe, in men the morphew, or elſe ſome flatuous windy humour.

Firſt I will begin with *Strawberies*, as the firſt and ratheſt fruit in the beginning of Summer, and to that purpoſe brought forth by nature, to coole vehement heates, then when our bodies languiſh with drouth, looſing our wonted appetites: For indeede *Strawburies* doe as well refreſh as coole the fiery fainting ſtomacke, being vſed before meales ſugred with Creame or Wine; and for want of ſugar they may ſafely be eaten with honey, of ſome kinde of perſons, that ſo their eagerneſſe and piercing property might be tempered with a mediciment of a thicke and ſweet operation. They ſlake thirſt, they moiſten the Collericke, they prouoke vrine, they qualifie the heat of the liuer: to conclude, they cleanſe the reines, and bladder. Their iuyce, diſtilled water, or conſerues, will helpe to cure burning agues, and diſſenteries.

Barberies, either alone or conſerued, *viz.* a quart of them ſodden till they be ſoft, and then ſtrayned with twiſe as much Sugar added

added thereto, may be vſed to ſtop all ſorts of vnnaturall fluxes in men or women. Some haue happily cured the Collicke and Stone, by giuing their Patients, now and then, the iuyce of *Barberies*, with a little of the pouder of red Corall and dried Goats bloud ſtrewed thereon.

Raſpberries doe ſtrengthen a weake ſtomacke, and are very good againſt all griefes within the mouth, throat, or palat: And to that end it were not amiſſe, to preſſe out the iuyce, and to fill vp a little Firkin therewith for your winter vſe, when by the rawneſſe of the weather, the Tooth-ache or Vvula might offend you.

Of *Cheries* there be many ſorts: but the tart be wholſomer then the ſweet; for they being eaten before meate doe mollifie the belly, they ingender good bloud, they prouoke appetite and vrine, they diſſolue viſcous and flegmaticke humours, and doe quench the furious increaſe of yellow Choler. The blacke ſowre *Cheries* doe on the contrary ſtop the fluxe of the belly: But the ſweet ones eaten faſting with their kernels, doe mightily looſe the belly. Their ſtones

eaten dry or in milke, doe breake the Stone; and ſo doe the *Cheries* themſelues, being dried in an ouen: which ſome haue alſo vſed againſt the fluxe. Their gumme diſſolued in wine, is good for the cough, and to void grauell: Their Conſerues are wholſome after meales.

Abricocks and *Peaches* may be eaten againſt ſuch diſeaſes as ſpring from hot cauſes: Their kernels, ſixe or ſeauen, eaten faſting, with a little ſalt, will preſerue the braine, and expell all kinde of wormes out of the body.

Damaſcenes, ſo called, becauſe they were at firſt tranſported vnto vs from *Damaſcus* in *Siria*, are the very beſt of all Plums; and being eaten faſting, they coole the ſtomacke, and looſen the belly. Of them there is an *Electuary* made, to purge the cholericke humours of a burning Feuer, called *Diaprunum*, which Phyſitians prize very much.

Gooſe-beries, being ripe, vſed eyther in broath, or in tarts, will ſerue againſt all diſeaſes proceeding of vnnaturall heate, as well for reducing hot cholericke humours into a temper, as to appeaſe violent thirſt. Their vertue alſo is to ſtay vomiting, and to ſtop

fluxes

fluxes ingendred of Choler: They may be condited with Sugar againſt winter, for the aboue-ſaid infirmities.

Quoddings of *Apples*, well ſeaſoned with Sugar and Roſe-water, are ranged among the chiefe fruit, and will ſerue to quench the ouer-abundant heate of the Liuer.

But indeede *Apples*, ſuffered to grow to their maturitie and perfection, ſurpaſſe all other fruits whatſoeuer, if they be eaten in winter with Carrawayes or Comfits, as well to nouriſh the body as to refreſh the ſpirits, which naturally delight in varieties and change of ſuſtenance. If they be dreſſed with freſh Butter, Sugar, Saffron, Cinamon, and Anniſe-ſeede, they will reſtore nature, and cure the cough: they will expell hoarſneſſe, and make a man of a liuely ſpirit. In the Spring of the yeare they may be eaten faſting in the morning, to looſen the belly, and to coole the body.

Peares in generall doe binde the belly, and therefore vſed for fluxes and vomits, to ſtop their violence: They are ſafeſt eaten after that they be well roaſted or bakt; for raw *Peares* cauſe windy humours, vnleſſe one

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fluxes ingendred of Choler: They may be condited with Sugar againſt winter, for the aboue-ſaid infirmities.

Quodlings of *Apples*, well ſeaſoned with Sugar and Roſe-water, are ranged among the chiefe fruit, and will ſerue to quench the ouer-abundant heate of the Liuer.

But indeede *Apples*, ſuffered to grow to their maturitie and perfection, ſurpaſſe all other fruits whatſoeuer, if they be eaten in winter with Carrawayes or Comfits, as well to nouriſh the body as to refreſh the ſpirits, which naturally delight in varieties and change of ſuſtenance. If they be dreſſed with freſh Butter, Sugar, Saffron, Cinamon, and Anniſe-ſeede, they will reſtore nature, and cure the cough: they will expell hoarſneſſe, and make a man of a liuely ſpirit. In the Spring of the yeare they may be eaten faſting in the morning, to looſen the belly, and to coole the body.

Peares in generall doe binde the belly, and therefore vſed for fluxes and vomits, to ſtop their violence: They are ſafeſt eaten after that they be well roaſted or bakt; for raw *Peares* cauſe windy humours, vnleſſe one

drinke a cup of old wine after them: *Poſt Pira da potum.*

Wardens, being bakt with Cinamon and Cloues, are an excellent food to ſtrengthen decayed nature, in cold ſeaſons.

Quinces roaſted or bakt, being eaten before meales, doe ſtop the immoderate fluxe of the belly: but after meate their nature is to looſe the belly, and to ſhut vp the orifice of the ſtomacke ſo compactedly, that no noyſome vapours can aſcend vp into the head, whereby the Megrim is repelled, and the braine refreſhed: The like operation haue condited *Quinces*, or their Marmelad, made with Sugar or with Honey, as our fore-fathers vſed.

Pomegranates, ſo called becauſe the beſt come from *Granata* in *Spaine*, grow not in our cold Countries, but are brought vs by our merchants. There be three ſorts of them: the ſowre, which are the wholſomeſt; the winiſh-taſting, which are the toothſomeſt; and the ſweetiſh, which are the worſt. The ſowre *Pomegranates* will ſerue againſt vnnaturall heates of the ſtomacke, againſt fiery Agues, and againſt the chiefeſt ſymptome

and

and inconuenience thereof, which is thirſt: They keepe backe putrifaction and Choler, and are ſingular good againſt Diſenteries and fluxes. There is an admirable and ſecret vertue hidden in the rinde of *Pomegranates*, altogether of the likeneſſe of Vitrioll, ſaltiſh, ſtipticke, and drying: There may be compoſitions made out of theſe rindes, and Goates bloud, as well to conſume the ſtone, and to ſtop fluxes within the body, as outwardly to heale broken veynes and old vlcers, beſides other benefits, which I leaue to our moderne Phyſitians further to examine. For is it not ſtrange that the iuyce or broath of the rinde, with Vinegar, ſhould diſſolue Corall and Pearle?

White Figges pared, and then eaten with Orenges, Pomegranates, or ſeaſoned in Vinegar, in Spring-time doe nouriſh more then any fruit, breake the ſtone in the reynes, and quench thirſt.

Reyſins and *Curranes* are very nutritiue, good to make the body ſoluble, if the ſtones be pitckt out of the *Reyſins*, yet notwithſtanding they putrifie the reynes and the bladder.

Almonds and *Nuts* are very nutritiue, and doe increaſe groſheſſe; they multiply ſperme, and prouoke ſleepe: But I would not wiſh any to eate them that are ſhort winded, or troubled with head-aches.

Weighty *Oranges* are very good for them that be Melancholicke, for they keepe backe the rheume.

Lemonds with Sugar are very conuenient for hot ſtomackes.

The third Section.

Of Euacuations: and firſt, of Exerciſe. CHAP. I.

How many kindes of Euacuations are there?

EVacuations are eyther naturall or artificiall: the one vſuall by the ſinckes of the body, by Exerciſe, Vrine, Faſting, and Venery: the other compelled, as by Bathes, Bloud-letting, Purgations, Vomits, Glyſters, and now of late by Saliuation, or Tabacco-taking.

What

What doe you meane by naturall Enacuations through the ſinkes of the body?

You muſt vnderſtand, that the body of man is not without good reaſon accounted *a little world*: for euen as clouds, vapours, and exhalations, are carryed vp from the earth, to the high and middle region of the ayre, and from thence doe vſe their naturall power; ſo excrementall Meteors, or moyſt humours, are drawne vp from the ſtomacke, as vapours and exhalations, there gathered by the bloud and nouriſhment of the body, to the head, where they paſſe through diuers emunctories or conduits. The eyes and mouth ſerue for euacuation of flegme; the eares voyd ſuch cholericke, brackiſh, and ſweatiſh humours as ariſe in the head; and the noſe, purgeth the colde, thicke, and melancholicke humours which would congeale and annoy the braine. Beſides this vpper region of the body, there be two wayes more prouided of Nature to cleanſe the body of ſuperfluities more thick and earthy, that is, the guts and the bladder.

Likewiſe, the skinne ſerues to euaporate and breathe out moyſt and gentle tranſpira-

tions, which trickle along the body like dew, and theſe we call ſweats: ſometimes occaſion vrgeth vs to void theſe excrements by induſtry and Art; as ſweates, by exerciſe, hot-houſes, *Gnæiacum*, or ſome narcotickes; the matter of the noſe, by naſales or errhines procuring ſneeſing; the rheume by Maſticatories, Apophlegmatiſmes, and by the fume of *Tobacco*.

What be the commodities of Exerciſe?

Exerciſe is that which maketh the body light, increaſeth naturall heate, forcing the colour to become ſanguine, and conſumeth ſuperfluous humours, which otherwiſe would clotter and congeale within the body. For in euery concoction ſome excrements are ingendred, which being left alone, may be the rootes of diuers ſickneſſes. Now the thicker ſort of excrements are auoyded by ſenſible euacuations; but the thinner muſt be waſted and purged by exerciſe, in thoſe which wiſh to liue long in health.

At what time is it beſt to exerciſe?

It is beſt to exerciſe when the body is faſting and empty, leſt after meates, by violent & vehement motions, digeſtion be hindered, and

and putrifaction follow. In Summer, Exercise is to be vſed an houre after Sunne riſing, for feare of a double heate: In Spring and Harueſt time it is to be vſed about an houre and halfe after Sunne-riſing, that the morning colde may be auoyded: for as the heate at mid-day is hurtfull, ſo the morning colde, eſpecially in Autumne, is to be eſchewed.

What kinde of Exerciſe is good?

Tennis-play, Bowling, Hunting, Shooting, and walking, if it be not too ſlow, are commendable Exerciſes, and may be vſed in hot moneths, ſpecially of cholericke perſons: and that towards the Eaſt or North, where the ayre lyeth open, not on plaine ground, vnleſſe you be weake or ſicke of the Gout, but vpon hils or high places. This the ancient Phyſitian *Celſus* approues: *It is better* (ſaith he) *to walke abroad in the Sunne, if your head will permit, then in the ſhade, and in the ſhade, rather then in the houſe.* Any Exerciſe whereby ſweat is procured is good. To climbe vp againſt a ſteepe hill till you pant, and fetch your breath often with great difficultie, or to ride on a trotting horſe, is a fit Exerciſe

Exercise to be frequented in cold seasons of flegmaticke persons. Old men must content themselues with softer Exercises, lest that the small heate which they haue, should be spent. They must euery morning haue their ioynts gently rubbed with a linnen cloath: They must be combde, and cherished vp with fine delights: *Galens* Exercise in his old age was to cleaue wood. In briefe, old men must walke without ceasing, while they are able: for by motion their spirits will abound with heate, and on the contrary, by rest and sitting they nourish the collick and other sicknesses. Some aduise them to vse *Gestation*, that is, to be carried in a Coach or in a Boat. But in any case, let them first ease themselues, and auoid the excrements of their bodies, before they begin to exercise, whether they be old or young And for their instruction when they should exercise, some haue aduised them to iudge by the colour of their vrines: for if the vrine lookes watrish, the iuyce or *Chyle* of the meate is as yet vndigested; but if the vrine be high coloured, it is a signe that the concoction is perfected, and then it is a fit time to fall to exercise.

of

Of Vrines. Chap. 2.

What is Vrine?

VRine is the clearer and lighter part of bloud, proceeding from the reines; which if a man forceth to suppresse, he is in danger of the collicke or stone.

What colour of Vrine is most commendable?

That Vrine is most laudable, which is of colour somewhat red and yellow like gold, answering in proportion to the liquor which you drinke.

Teach me to prognosticate by Vrines?

White vrine signifieth rawnesse and indigestion in the stomacke. Red vrine betokeneth heat. Thick vrine, & like to puddle, sheweth sicknesse or excessiue labour. If white or red grauell appeare in the bottome of your vrinall, it threatneth the stone in the reynes. In briefe, blacke or greene coloured vrine, declareth death most commonly to ensue.

of

Of Fasting and Abstinence.

Chap. 3.

Is moderate Fasting good?

FAsting, that is, to omit a meale or two in a weeke, is not onely frugalitie in a priuate house, but a great reuenue in a Kingdome; nay more, it is *Charitie*, and *will cover a multitude of sinnes*, as the *Apostle* wrote, if the estimate be bestowed on the impotent poore. And surely, for this cause the omission of Friday-Suppers was at first instituted in the Courts of great *Princes*, in Colledges, and all well-gouerned Families. Since which time, as abuse raignes in all things else, so nowadayes as it were in despight of all ciuill orders: in stead of Fasting, some giue themselues to feasting on that very night. Others againe, as the *Papists*, abstaine at that time from flesh, but for all that they feede on fish, Sugar-sops, and such things as stirre vp the body to lust far more then flesh. Both which sorts of *Libertines* had need of *Pithagoras* his

his *effigiating wheele*, or of the *Carthuſians*, and *Cappucines diſcipline*, ſeeing our *Actes of Parliament* cannot bridle their inordinate appetite. I write not this of any ſuperſtitious deuotion; for I confeſſe that *what goeth into the belly cannot defile the inuiſible ſoule*: and, *All meates are good while they are receiued with thankeſgiuing*, as *S. Paul* ſaid: but I condemne the breakers of our kingdomes lawes, which in policie, for the increaſe of cattell, and furtherance of Fiſher-men and Nauigation, tending to the generall good, haue preſcribed ſet times for faſting, as Lent, Ember-dayes, Fridayes, &c. But becauſe this belongs to the Magiſtrate, and not to the Phyſitian, I will no longer inſiſt on this Argument, but will ſhew how theſe breakers of *Faſts* doe wrong their owne bodies, and the ſoules faculties, or ſpirituall hand-maides.

Fernelius affirmeth that *Faſting* worketh the like effect as Bloud-letting, but more naturally and with no danger: for it dryeth all excrements, it abateth the corrupt water which is mingled with the bloud, it concocteth raw humour, ſo that commonly the ſuperfluities of the braine and ſtomacke falling downe,

downe, the belly is looſed without violence to the great benefit of Nature, which by this meanes is reſtored to her full libertie.

Now for the ſoules faculties, how is it poſſible, but that the ſmoaky vapours which breathe from a fat and full paunch, ſhould not interpoſe a dampiſh miſt of dulneſſe betwixt the body and the bodies light? Therefore let all men which reſpect their bodies as the temple of the *Holy Ghoſt*, labour to keep themſelues pure without repletion or ſurfet. Let them abſtaine from fleſh at the appointed times, not meritoriouſly, as the proper cauſes of ſaluation, but analogically, as *Iacobs Ladder*, as the type or token of a mortified *Chriſtian*, yeelding to the Scepter of mens authoritie in matters indifferent, and apocryphall. After which manner, the *Apoſtle S. Paul* dieted his body, as himſelfe confeſſeth in theſe words; *I tame my body, and bring it into ſubiection, leſt while I preach to others, my ſelfe become a caſt-away.*

But you will ſay, *Faſting* is not alike conuenient for all perſons. I grant it; for *Hippocrates* auerreth, that *old men, not decrepit, that is, from ſixty to ſeauenty yeares, may beſt abide faſting,*

fasting, and next vnto them such as be of middle age: but young men worst, and children worst of all. Likewise I grant, that our *Ilanders* of *Great Britaine*, and all other *Nations* from the 47. degree to the Pole-ward, ought not to fast, in respect of our cold climate, as long as the *Israelites* in times past, or the *Spaniards* & *Italians*, whose stomackes by-reason of their vehement heat, can best abstaine from food: Yet notwithstanding it is fit that we obserue measure, doing our best not to minister occasion of scandall: Also, *it is fit, that when we fast from flesh*, according to our Lawes, *wee prouide not meates more costly: for that were gluttony, and not abstinence*, that I may vse *S. Augustines* words.

Of the commodities of *Fasting* I haue written more largely in my second booke of the *Golden Groue*: and now of late in my first Circle of *The Spirit of Detraction conioured and conuicted.*

Shew me a way to preserue my life, if perhaps I be constrained to straggle in Deserts.

Take Licoras or Tobacco now and then, chew it, or rather a Pipe of Tobacco, and you shall satisfie both thirst and hunger: or else

elſe; mixe ſome ſuet with one pound of Violets, and you ſhall preſerue your life thereby, ten daies. Or to conclude, take a peece of allome, and roule it in your mouth when you waxe hungry: By this meanes, you may liue (as ſome write) a whole fortnight without ſuſtenance.

Of Venerie. CHAP. 4.

What is the vſe of Venery?

THis kinde of Excrement is common to all liuing creatures, as well beaſts as men. For which cauſe nature (like a wiſe mother) hath prouided, that as euery concoction hath his excrement or ſuperfluity, the ſtomacke ſends out dung, the liuer vrine, the veines ſweat: ſo after the third and laſt concoction which is done in euery part of the body, that is nouriſhed, there is left ſome profitable bloud, reſerued by nature for procreation, which bloud we call the generatiue ſeede; the moderate and timely euacuation whereof auailes much for the bodies

health

health: for by it the body is made light, and disburthened of flegme and other ſuperfluous humours, which otherwiſe would waxe rancke. As wee may obſerue in ancient Maydes and ſome chaſt Schollers. For beſides their ſecret flames, and vnbrideled affections which diſpoſe their mindes to wairwardnes and extrauagant imaginations, we ſee them alſo ill-complexioned, by reaſon of ſuch vaporous fumes, which deſcend vp towards their cloudy braines. I will paſſe ouer the other inconueniences, which they are ſubiect vnto, as the greene-ſickneſſe, the riding mare, the ſpleene, and palpitation or trembling of the heart, and their polluted dreames. The beſt aduiſe which I can giue them, is to marrie in the feare of God; chiefely, if they be ſanguine-coloured, or of leane bodies, for theſe abound with bloud. But you will ſay, the world is corrupted, and it is hard to conforme the minde to anothers humerous will; and *haſty Marriages are ſooneſt repented*. I grant all this; youngmen are riotous and wauering, middle age is proud, and old men couetous and froward: where will you finde a mortall man without faults?

we muſt beare with one anothers infirmities, and labour rather to reclaime, then bitterly to rebuke an erronious perſon. But for all this I wiſh Maides to take heede of too great a venture, leſt when the *venter* ſwels, & children come on, they finde themſelues at Beggers croſſe, without croſſe or pile to bring vp their little ones in the knowledge of goodneſſe And for the richer ſort, they can neuer want yoake-fellowes to paſſe away the time in ciuill conuerſation: But be they rich, or poore, meaſure is a merry meane: therefore let them make much of their oyle of life, if they meane to liue long, and in health; for theſe three rules muſt concurre in a long-liued man, as *Lenius Lemnius* noteth.

Veſci citra ſaturitatem,
Non refugere laborem,
Vitale ſemen conſeruare.

That is, light meales, exerciſe, and the preſeruation of the vitall ſeede.

When is the beſt vſe of carnall copulation?

It is beſt to vſe carnall copulation in Winter, and in Spring time, when nature is deſirous, without the helpe of Arts drugs, and at night,

night, when the ſtomacke is full, and the body ſomewhat warme, that ſleepe immediately after it may lenifie the laſſitude, cauſed through the action thereof. In Summer in Iune and Iuly, when the ſpettle thickens on the ground, it cannot be good; nor alſo in frosty weather.

What be the inconueniences of immoderate Venerie?

Immoderate venerie weakeneth ſtrength, hurts the braine, extinguiſheth radicall moyſture, and hasteneth on old age and death. Sperme or ſeede of generation is the onely comforter of nature, which wilfully ſhed or loſt, harmeth a man more, then if he ſhould bleede forty times as much. And therefore the Poet *Virgill* wrote.

Nulla magis animi vires induſtria firmat,
Quam venerē & cæci ſtimulos auertere amoris.

Teach me how vineleſſe Batchelers, and huſbandleſſe Maides, ſhould driue away their vncleane dreaming of venery at nights.

Firſt, they muſt refraine from wine, and venerous imaginations, and not vſe to lye in ſoft down beds. Secondly, they muſt addict themſelues to read the Bible and morall

Phyloſophy. Thirdly, they muſt exerciſe often their bodies. Laſtly, if none of theſe preuaile, let them eate the ſeede of *Agnus caſtus*, in Engliſh Parke-ſeede, and they ſhall feele a ſtrange effect to follow, and ſometimes lay it to their backes, or elſe to vſe plates of leade vpon their reynes.

Of Bathes. CHAP. 5.

What ſay you of Bathing in cold water?

QVeſtionles *Bathing* in cold water, ſo that the ſame be either cleer fountain, or a ſilver coloured brooke in Summer time before meales doth wõderfully delight nature, prouoke appetite, and are very expedient for all ſuch as feare Rhumes, Dropſies, and Gouts. There is nothing better then cold water to blanch & whiten the skin: The reaſon is, cold and moyſt are the cauſes of white, euen as on the contrary, heat and drineſſe are the cauſes of the blacke coloured: whereof let the froſt and the pearly deaw beare me inſtance. After this manner bathed *Diana* with her *Nimphes*,

Lucretius

Lucretia with the *Romaine Dames*, *Susanna* with the *Ladies* of *Iuda*, and *English Rosamond*, *Rosa mundi*, of beauty the peereleſſe paragon, whoſe paued and foure-ſquared *well* is at this day to be ſeene in *Woodſtocke*. Packe hence then, ye *Alchymiſts*, with your *Album albo albius*: talke no more of your oyle of *Talcke*. And ye *Druggiſts*, ſinne no more againſt heauen and earth, by ſelling, glozing, blanchments of *Italian* and *Iewiſh* tromperies, what good doth your *Mercury*, but flay the skinne, leauing the ſame crazed with blacke ſeedes of melancholy? what auailes your powder of *Ceruſe* or *white-lead*, mixt with oyle of *Spikenard*, or any other relicks of yours? Inſtead of mending nature, you deface the handiworke of our great *Creatour* by your deceitfull daubing.

Beleeue me *Ladies*, nothing beautifies, nothing whitens more then the coldeſt water. It cauſeth digeſtion, it curbeth vnnaturall heat, and keepeth backe vnchaſt deſires, as the Poet *Perſius* well obſerued in the *Romaine Flamines*, who bathed themſelues in the Riuer, *Tiber purgantes flumine noctem*: which Saint *Auguſtine* expounded, that they waſhed

washed in cold water, thereby to abate their night-faults, and polluted dreames.

Is bathing of the head wholsome?

You shall finde it wonderfull expedient, if you bath your head foure times in the yeare, and that with hot lee made of ashes. After which, you must cause one presently to poure two or three quarts of cold water vpon your head: Then let your head be dryed with cold towels. Which sodaine pouring downe of cold water, although it doth mightily terrifie you, yet neuertheless, as that Noble Duke *Ranzouias* writeth, it is very good; for thereby the naturall heate is stirred within the body, baldnesse is kept backe, and the memory is quickned. In like manner, washing of hands often doth much auaile the eye-sight.

How shall a man bathe himselfe in Winter time when waters be cold and frozen?

In Winter time this kinde of artificiall bathing is very expedient and wholsome: Take two pound of Turpentine, foure ounces of the iuyce of Wormewood and wilde Mallowes, one ounce of fresh Butter, one drachme of Saffron: mingle them, and seethe them

them a pretty while, and being hot, wet foure linnen cloaths in it, and therewith bathe your selfe.

Or else make a Bath after this manner: Take of Fumitory, and Enula Campana leaues, Sage, Fetherfue, Rosemary, & Wormwood, of each a handfull or two: seethe them in a sufficient quantitie of water till they be soft, and put as much as a walnut of Allom, and a little brimstone in powder, and therewith bathe the places of your body affected. Hee that vseth these bathes in time conuenient, shall liue healthfully; for by them superfluous excrements are extracted in sweat: But with this caueat doe I commend bathes, that no man distempered through venery, gluttonie, fasting, watching, or through violent exercise, doe enter into them.

Of Excrements and Blood-letting. CHAP. 6.

What be Excrements?

OF Excrements some be necessary, and some superfluous: those be necessary

which ſpring of ſuperfluous bloud, and that notwithſtanding can nouriſh when nouriſhment failes: as ſeede, ſperme, milke, and fat. Thoſe be ſuperfluous, which doe not proceed from bloud, nor can nouriſh, but rather ſeparated from the bloud, as not able to nouriſh, and theſe are eyther moiſt or earthy; moyſt, as blacke Melancholy, ſweat, vrine, matter of the noſe, ſpettle, &c. Earthy or dry excrements, as warts, nailes, cornes, and ſuch like.

Ariſtotle reckoneth the marrow in the body among the excrements, 2. *Lib. de generat. animal. cap. 6.* But I take it to be a nouriſhment, becauſe the bones are nouriſhed by it, euen as the body is nouriſhed by bloud.

What thinke you of Bloud-letting?

Bloud is the very eſſence of life: which diminiſhed, the ſpirits muſt conſequently be diſſolued. In conſideration whereof, I counſell them that vſe any moderate exerciſe, not in any caſe to be let bloud; leſt that corrupt water ſucceed in the place of the pure bloud. But if they abound with bloud, or their bloud be putrified and burnt, if (other medicines auaile not) this law of mine muſt needs be

be infringed. And in my iudgement it is safer to vse Horse-leaches, specially at the hemmorodicall or fundamentall veines, which we call the sincke of the body: By this way the Scuruy, the Gout, Dropsie, and Melancholicke sicknesses may be preuented, being applyed in the Spring and Fall of the leafe, or oftner.

Shew mee a way to discerne the effects of bloud-letting.

If the bloud which is let out, appeare red of colour, and white water flow with it, then the body is sound: if bubbling bloud issue, the stomacke is diseased: if greene, the heart is grieued.

Of Warts and Cornes. CHAP. 7.

Because you reckon Warts and Cornes among the Excrements, shew me some remedies against them?

WArts and *Cornes* are dry Excrements bred of flegmaticke bloud mixt with melancholicke. And for their cure, what is effectuall for the one, may be vsed for the destroying of the other.

To

To kill *Warts* ſome vſe to cut them, and then to ſeaſon the place with Copras-water, or with Salt and the iuyce of an Onion. Some vſe to pare them with a Razor, and then to apply the powder of *Bolearmoniacke*, with a little Vinegar. Others conſume them with oyle of *Vitriol*.

To deſtroy *Cornes*, before you cut them, lay a bruiſed Snaile on the *Corne* a whole night to ſupple and make it tender: or elſe a little peice of Veale or freſh Porke, and then picke out the *Corne*: which when you haue done, if it bleeds, ſtop vp the hole with a little powder of *Terra ſigillata*, or of *Bolearmoniacke*, or elſe with a playſter of *Diacalcitheos*, or of *Paracelſus his ſtipticke Plaiſter*. If the *Corne* doth not bleede after the cutting, it were not amiſſe to touch it with a little *Mercury* or *Copras-water*, or elſe to lay a piece of a bruiſed Snaile on it, thereby to extract out the reſidue of the Melancholicke Excrement.

Of

Of Purgations. CHAP. 8.

What is the vse of Purgations?

PVrgations, as sometime they be very necessary, so often taking of them is most dangerous. He that vseth exquisite Purgations, and especially Electuaries soluble, shall quickly waxe old and gray-headed. All Purgations (a few simples onely excepted) haue poysoned effects.

Besides, nature aboue measure is compelled by Purgations, and the vitall powers are diminished. In respect of which reasons, let euery man take heede of those butchering Surgeons and bloud-sucking Empiricks, who rogueing vp and downe countries, doe murther many Innocents, vnder pretext of Phisicke. He that obserueth a good dyet, and moderately exerciseth his body, needeth no Physicke. Moist and delicate viands eaten in the beginning of meales, doe sufficiently loose the belly. Sweet wines performe the very same. Also the leaues of Seene sodden

in

in water with Sebaſtian Prunes, will make the belly ſoluble. Why then will men be ſo heady, as to take their owne deſtruction, ſeeing that they may liue in health without Phyſicke-helpe? Why will they cumber themſelues with Apothecary-drugs, while they may be deliuered from diſeaſes without danger, onely by obſeruing a competent dyet, as a late Writer exclaimed? *Quot ſunt, qui ſolo victu competenti citra vlbum ab affectibus liberari poſſunt, qui ſine cauſa pharmacis contunduntur? Brud. de vict.*

Who are apt to take Purgations, and who not?

They are apt to take Purgations, who are ſtrong of conſtitution, and who are willing: And againe, they are vnapt for Purgations, which are eyther too fat or too leane. Likewiſe children, olde perſons, women with childe, and healthfull folkes are not to be purged.

What humours are fitteſt to be purged?

Thoſe humours, which moleſt the body, and offend eyther in qualitie or quantitie. If Choler happen to offend you, it is conuenient, that you purge the ſame: if flegme trouble you, then by medicine it muſt be vnder-

vndermined: if melancholy doth abound, it is expedient, that thou fetch it out.

What must I doe before purging?

Before you purge, you must attenuate the slimy humours, open the pores, through which the purgation is caried, and extract the whayish humours by some milde sirupe. Moreouer, you must diligently marke the place, where you are agrieued, namely, whether of the headache, or else sicke in the stomacke, liuer, kidneyes, or the belly: and then whether by reason of flegme, choler, or melancholy. Which being knowne; according to the humour and place, you must mingle sirups fit for the part affected, with waters of the same nature, that the humour may be afore-hand concocted; but in such wise, that the measure of the water may double the measure of the sirupe, and that the measures of both, exceede not foure ounces. Some vse a day or two before purging, to drinke sound draughts of sugred whay or sweete worte. Some vse a glister for a preparatiue.

How many things are to be considered in purgations?

Eight things. First, the quality of the purgation,

gation. Secondly, the time of the yeare. Thirdly, the climate of the Country. Fourthly, the age of the patient. Fiftly, his custome. Sixtly, the disease. Seauenthly, the strength of the sicke. Eightly, the place of the Moone.

Shew me some safe purgations which a man may easily get without going to the Apothecaries?

There are sundry sorts of suppings or pottage vsuall and very wholesome, which will moue the body; as pottage made with the hearbe *Mercury* and *Beet*, wherein Veale or Chickens, for the dainty, and for the poorer sort Porke hath beene boyled: Likewise pottage made of *Lettice* and *Mallowes* will loose the belly, as the Poet *Martiall* obserued.

Vtere lactucis, & mollibus vtere maluis,
Quam duram faciem Phœbe cacantis habes?

It is good to vse broth, or pottage, made of Pease strayned after they haue beene boyled, and againe reboyled with fresh butter or oyle: which kinde of broth opens the bodies passages, procureth vrine, and sufficiently looseth the belly.

Some commend Browne-bread and fresh Butter eaten in the morning, as a very laxa-

tiue

cine meat for ſome kinde of bodies. But ſurely Browne-bread crummed into any of the aboue-named broths, or into flotten milke, will performe the ſame effect, ſpecially, if one vſe to ſup them for the ſpace of a fortnight or more in the ſpring and fall of the leafe.

For ſome kinde of bodies Whay well ſugred will ſerue to purge ſufficiently.

But for feare leſt neceſſity require more forcible purgations; I will lay downe the cheapeſt and ſafeſt medicine which I know for countrey people; alwaies prouided, that they conceaue this for an infallible rule; *one kinde of medicament cannot worke with diuers natures*: for as euery man hath a peculiar will to himſelfe in his ſpirituall part, *tot capita tot ſententiæ*: ſo euery man hath a peculiar affection in his bodies conſtitution, which that ſure and apodicticall maxime of *Galen* confirmes, in theſe words: *There is in euery naturall body a certaine and ſeuerall kinde of temperament, which agrees with one, and diſagrees with another.* Neither is this to be marueiled at, ſeeing euery part of our bodies affecteth one thing more then another, and

that

that which cures one place, will hardly cure another place in the ſame body: Therefore we haue proper helps for the melancholick ſpleene, another for the inflamed-liuer, one topicke or locall medicine for the fleſhy members, and another for the ſinewes, the veines and bony parts; one for the mounting or vpper places of the body, and another for ſuch places where humours doe deſcendand fall, as the legges, which require to be fortified more then the vpper parts, before their griefes can throughly be cured.

But now to returne where I haue digreſſed, let euery man haue the hearbes, Mercury, Mallowes, Lettice, Beetes, and Spurge in his Garden, that whenſoeuer he or any of his houſehold chance to be ſtopt or ſtipticke, they may make laxatiue pottage with the ſame: namely, with the fourth part of ſpurge, and three parts of ſome of the aforeſaid hearbs, with a few Marigoldes, if they haue any. Alſo, it is not amiſſe to adde ſome Polipody of the oake well ſcrapt & boiled in the ſaid pottage, if you haue any of the ſaid polipody neere at hand; for by this meanes

the

the vertue of the ſpurge will be brought to worke more kindely downewards. If you like this ſoluble pottage, you may vſe it the oftner in the ſpring and fall of the leafe, to take away the ſeminaries of corrupted humours. And if you finde it weake, you muſt put the more Spurge or Polipody againſt the next time.

I could wiſh them that dwell farre from Phyſitians to prouide themſelues of the roote *Mechoacan*, which comes from the *Weſt Indies*; the beſt is white and heauy. The vſe of it is, that it purgeth all the humours, but chiefely the flegmaticke and whayiſh; next, it fetcheth out choller, and corrupt melancholy, not onely from the neereſt parts of the body, but alſo from the fartheſt, as the head and ioynts: whereby it becommeth ſingular againſt the Gout and old agues. It is paſſing good againſt diſeaſes proceeding of cold cauſes, as the Cough, the Dropſie, the Mother, the Strangury, the Chollicke, and againſt all ſorts of Agues. It may likewiſe be vſed againſt ſickneſſes which ſpring of hot cauſes; but then it muſt be ſoaked in cold fountaine water foure & twenty

houres before, or else ministred in cold weather, if occasion so vrge. The way to vse it is; to beate it into pouder. The dose or quantity is about a drachme and a halfe in some broth of a Chicken or Veale. But it is expedient to put some pot-hearbs agreeable with the disease in the porrage wherein you intend to take the pouder; as the broth of Endiue, Sorrell, or Succory, for a burning Ague; the broath of Motherwort for the Mother; of Parsley for the Stone, of Betony for the Head and Eyes; of Colts-foot or Maiden-hayre for the Cough; of the Hearbes Mercury, Sage, Couslips, Betony, and Marigold, for the Gout. In the Morning fasting you must sup the broth. Some vse to drinke the pouder and the infusion in a cup of White-wine or Ale, with the distilled waters of the hearbes aboue mentioned, and a little Sugar. The inconuenience is, that it bindeth the belly afterwards, but that may be redressed, either by a Glister the day after, or by some laxatiue meates, or broth of prunes or hearbes. And it were also expedient to prepare the humours a day or two before the taking of it, with sweete Wort,

sugred

fagred Whay, or elſe a Glister.

For Flegme?

Take one drachme of Turbith, halfe a drachme of Agaricke, foure drachmes of vinegar and Sugar; make them into pouder, and vſe it in the morning with hot water: But eate not till three houres be expired.

For Choler.

Take two drachmes of good Rheubarbe beaten into pouder, and incorporate the ſame with fiue ounces of hot water, wherein Damask Prunes haue beene ſodden, and vſe it hot in the morning, Or elſe take halfe an ounce of *Caſsia fiſtula*, a drachme of Rheubarbe, and infuſe them in water of Endiue with an ounce of the ſirupe of lemonds: The next morning mingle all theſe with three ounces of Ptiſan or Whay, and drinke this infuſion warme. Others of the poorer ſort, purge themſelues onely with halfe an ounce of *Diaprunis laxatiue* mixt with Succory water and drunke warme; or elſe with halfe an ounce of *Electuarium de ſucco Roſarum*, and three ounces of the decoction of French Prunes.

For Melancholy.

Take three drachmes of the leaues of Seene, two drachmes of Cinamon and Ginger, one drachme of Suger, and ſeeth them in Goates milke, womans milke, whay, or in ſome other like thing. It is alſo good to annoynt the ſide of the ſpleene with *vnguentum Dialthæa*. Or elſe with the oyle of Lillies, oyle of Dill, Hennes greaſe, and the marrow of an Oxe. It is good to make a purgatiue broth for them which lothe Phyſicke, of an old cocke, farced with a little Seene, Burrage, Bugloſſe, and Capers.

Shew me how I may mundifie bloud?

Take two drachmes of Tyme and Seene, one drachme of Myrobolane, one drachme, of Rheubarbe, white Turbith, and Ginger, two drachmes of Suger; let them be done all into pouder, and giuen in water wherin Fennell or Anniſe ſeede haue beene boyled.

What ſhall I doe, if the Purgation will not worke?

If after the taking of a Purgation, the belly be not looſed, that inconuenience happeneth chiefely for theſe cauſes; either through the nature of the ſicke, or for the ſlendernes of the Purgation, or becauſe nature conuer-

teth

reth her endeauour into vrine, or elſe by reaſon that the belly was before-hand too hard bound, which by a glyſter or ſuppoſitary might be holpen. When therefore the belly after the Purgation is not ſoluble, it procureth grieuous maladies in the body: But if a man take a ſmall quantitie of Maſtick lightly pounded, and miniſtred in warme water, he ſhall be cured of that infirmitie. Likewiſe, it much auaileth, preſently to eate an apple.

Seeing that Suppoſitories and Gliſters be very commodious, ſhew me a way to make ſome.

Take honey-ſodden till it be thicke, and mingle the ſame with ſalt or wheaten meale, then adde a little freſh-butter, and make your ſuppoſitory into a long forme. Which done, dip it in oyle, and vſe it. Or elſe take halfe an ounce of the roots of Succory and Licoras, two drachmes of Endiue, one handfull of Mallowes, one drachme of the ſeede of Succory and Fennell, two drachmes of Fennigreeke, halfe a handfull of the flowers of Cammomill; ſeeth them, and then a moſt wholeſome gliſter is made. Or elſe make your Gliſter of Sugercandy and Milke,

which alſo will ſerue in this manner, as nouriſhment for great bellied women, and for ſuch as cannot eate with the cough or a ſore throate.

What if the purgation doth euacuate too much?

You muſt infuſe three drachmes of the powder of Maſticke in the iuice of Quinces, and drinke it: or elſe eate a Quince alone. Or elſe annoint the mouth of the ſtomack or the vpper part of the belly, with this precious oyntment following, *viz.* with oyle of Roſes, and Quinces, of each an ounce, with oyle of Maſticke halfe an ounce; mingle theſe with the powder of Corall and Waxe, and vſe it to ſtop the fluxe, whether it be ſodaine, or humorall, or diſſenteriall.

Shew me an admirable diet-drinke to purge all my ſome humours, whereby I may liue free from ſickneſſe all the yeere after.

The chiefeſt and moſt ſoueraigne purgatiue medicine, which I know, is *Methoucam Ale*: Yea, ſo precious is this liquour, that if it be drunke a fortnight or there abouts, in the Spring and Autumne, it will not onely take away the cauſes of the Gout, Dropſie, all kinde of Agues, the Stone, the accidents

dours of the Braine, the infirmities of the Spleene, but also it restores the complexion to an excellent habit and colour, defending the body from a number of inconueniences.

Take of *Mechoacan*, the whitest you can get, foure ounces, of *Hermodactils* three ounces, of *Guiacum* or *Lignum vitæ*, three ounces, a quarter of a pound of *Licoras*, three races of *Ginger*, two *Nutmegs*: hang all these being thinne sliced, or beaten grosly into powder (which are fit to be beaten) in two gallons of Ale which is newly tunned, in a bolter or linnen bagge with a stone in the bottome: After it hath done spurging, poure in a pint of the waters of Endiue or Succory, if you adde not the hearbs to the rest, and stop it vp, and after a weeke drinke euery morning as much as will giue you foure stooles a day or more, as you please. And if your body be extraordinarily subiect to any disease eyther by discent from your ancestours, as hereditary, or else by purchase dearely bought by the hazard of your life, by your disordered dyet, then it were not amisse to adde vnto the other ingredients, such hearbes to be steeped, as will agree with

with the nature of your griefe: whereof you may reade more at large in the Chapter of *Purgations.*

Of Vomits. CHAP. 9.

What is a vomit?

A Vomit is the expulsion of bad humours (contained in the stomack) vpward. It is accounted the wholsomest kinde of Physick for them which are grosse and full of humours: for that which a Purgation leaueth behinde it, a Vomit doth roote out.

Which are the best vomits?

The wholsomest kinde of Vomit is this: Take halfe a pint of Sacke, and seethe in it two spoonfuls of Raddish-seede. Then when it hath sodden almost to the halfe, straine it, and drinke it vp with fiue spoonfuls of Sallet oyle. By this easie kinde of vomit many haue beene sodainely rid of the cough, and also of much clottering flegme.

Assarabacca, an hearbe that growes in our gardens, is a very expedient vomit to preuent many sicknesses, and to take away the seminaries

naries and roots of any ſorts of Agues, vſing it an houre before the fit: the Doſe or quantitie is foure or fiue leaues of it in a cup of Ale ſteeped ouer night, and ſtrained the next morning. Or if it be dryed, a drachme of the powder of it, infuſed in ſome drinke with a little Sugar and grated Ginger, will procure a Vomit. Some make choiſe rather of the powder of the roote, to the quantitie of a drachme. Others apply the powder of *Aſſarabacca* as a locall medicine to the writtes, ſpecially of children againſt the Ague.

Stibium is not one of the worſt Vomits, if the ſubſtance of it to the doſe of foure graines, be laid in ſome piercing liquour, as Vinegar, for a ſennight, thereby to allay the violence thereof: and then to infuſe it for a night in a cup of *Aqua vitæ*, which you may drinke vp the next morning, reſeruing the ſubſtance againſt other times; for the ſame piece will ſerue often. Being thus tempered, it may proue Bezoardique and of great efficacie againſt the impurities of Feuers.

What if the Vomits worke not?

If they worke not within an houre after you haue taken any of them, ſup a little of the

ſirup

the ſirupe of Oximell, and put your left middle finger in your mouth, and you ſhall be holpen.

What ſhall I doe if I vomit too much?

If you vomit too much, rub & waſh your feet with hot and ſweet water: and if it ceaſe not for all this: apply a gourd to the mouth of the ſtomacke. Sometimes without any Phiſicke at all, one ſhall fall to a cuſtomary vomiting: and then it proceeds eyther of the colde complexion of the ſtomacke, or of hot complexion. If of cold complexion, you may helpe it by making a bagge of Wormwood, dry Mints, and Marioram, of each like one handfull; of Nutmegs, Cloues, and Galingall, halfe a drachme of each one. Let all of them be dryed and powdred, and put betwixt two linnen cloaths, with Cotton interpoſed and baſted. And then let them be applyed vpon the ſtomacke. Or elſe you may apply the ſaid hearbs alone dried vpon a hot Tyleſtone, and put betwixt two linnen cloathes vpon the ſtomacke: let them fortifie their ſtomackes with the ſirupe of Mints or of Wormwood, or eate Lozenges called *Diagalanga*.

If vomiting proceedes of hot complexion, you may cure it by a plaister applyed to the stomacke, of oyle of Roses, Wormewood, Mints, and Barley-flower, with the white of an Egge. Some in such a case take the water of purslane in their drinke to quench their thirst.

Of Saliuation or Tobacco-taking. CHAP. 10.

What meane you by Saliuation?

BY *Saliuation* I meane Spettle, Rhume, or Flegme procured from the head and stomacke, by the smoake of that precious, but neglected hearbe *Colts-foote*, for inueterate Coughes, Obstructions proceeding from fretting rhumes and consumptions; or else of *Tobacco*, which is more violent and dangerous.

What thinke you of Tobacco?

Good *Tobacco*-leafe, somewhat biting in the taste, of a tawny colour, or somewhat yellow, being taken fasting in a raw or rainy morning,

morning, *after the manner of Phyſicke*, in a purified Pipe, during thoſe moneths, which in ſpelling want the letter *R*: it is a moſt ſingular and ſodaine remedie againſt the Megrim, the toothache, the fits of the mother, the Falling-ſicknes, the Dropſie, the Gout, and againſt all ſuch diſeaſes as are cauſed of windy, cold, or watriſh humours. And for them that haue moiſt braines, and cannot ſleepe, they muſt be priuiledged to take the fume at their going to bed, if they feare not to become obliuious or forgetfull dunces, (for ſurely it dulleth the memory:) or if the ſmoake thereof offend not their bed-fellowes, which expect their mutuall benevolence; for if the ſnuffe of a candle hath cauſed abortion in great-bellied women, the breath of our common *Tobacconiſts* being tainted with that ſmoakiſh dampe, cannot but annoy ſuch tender natures.

But in any caſe I wiſh it to be ioyned with other corroboratiues, leſt the piercing power thereof doe hurt the ſpirits, whether they be animall in the braine, naturall in the liuer, or vitall in the heart: let them vſe the addition of bruiſed Nutmegs (if the oyle cannot be

be gotten) for griefes in the head: of the ſeed of Piony and Cloues, for the Falling-ſickneſſe, and the Dropſie; of Aniſe-ſeede, or the oyle thereof, for all diſeaſes of the lungs, for the Gout and Chollick, for ordinary diſtillations and moyſtures, and for aches in the ioynts occaſioned of windy and cold cauſes.

Aboue all things I recommend *Tobacco* vnto Mariners and Trauellers, as a defenſatiue againſt the Scuruy, benumneſſe of the ſenſes, and againſt hunger and thirſt.

But here I inuite our *Gallants* to a more ſparing vſe, to be more circumſpect, *vt ſapiant patruos*, to follow the aduiſe of their *Elders*, to beware in what Pipe, and with whom they take *Tobacco*, for feare leſt they get the *Catholike* infection. And principally I exhort them to take heede of the blacke druggiſh *Tobacco*, as that which degenerates from the owne naturall colour, being ſlubbered and ſauced ouer with artificiall trumperies, with *Diagalanga*, with the blackiſh ſcumme of Sugar, the lees of Wine, *Mel roſatum*, yea, and with *Mercury ſublimate*, which in time will poyſon the ſtrongeſt body. That which comes from the *Bermudas*, or *Virginia*, I hold

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to be ſound, ſo that it be bought at the firſt hand, before it be abuſed by the *Druggiſts*. As for the *Spaniſh Tobacco*, which they ſend hither, calling it *the Lutherans Phyſicke*, I feare it, as the *Lumbards bit*. And I ſee no reaſon why our owne Garden-*Tobacco* ſhould be abhorred. After meales it doth much hurt, except it be in incurable infirmities, as the Dropſie, &c. And yet our roaring-boyes, like true *Troians*, doe ieere at this direction, like *the Propheſie of Caſſandra*, whereby they verifie the Prouerbe; *Serò ſapiunt Phryges.*

Thus *Tobacco* (as all other things which *God* gaue for our neceſſities, are ſuperfluouſly imployed, apparrell, meates, drinkes, and ſuch like:) I ſay, this *Indian* medicament is mightily abuſed, and by the *Diuels* temptations turned to *Bachanalian* beaſtly cuſtome, to ſerue *Toſſe-pots* in ſtead of fit meates, *Caueare*, and other inducements or drawers on of drinke. Sometimes our ſwaggering *Caſtawayes* take it after the example of *Politicians*, to temporize and dally away the time, that they might reſt in their counterfeit trance, when they want matter of diſcourſe, vntill after a thorow perambula-

tion

tion of their barren wits, they haue coyned some strange accident or answere worthy the rehearsall among their boone-Companions. Then after long boughing, halking, and hacking, hauing their throats well washed with dreggish drugs:

Mobile colluerint liquido cum plasmate guttur: They recount tales of *Robin Hood*, of *Donzel del Phœbo*, *&c.* as I haue else-where written in my Preface to my *first Circle of the Spirit of Detraction?*

Which be the other abuses and discommodities of Tobacco?

By the immoderate taking of *Tobacco*, it is apparant that mens hearts are hardened, according to the Poet: *Perdere quos vult Iupiter, hos dementat*: They say not effectually the *Lords Prayer*, being *led into temptation*, and to loue that in excessiue sort which otherwise well ordered as a medicine, might help some kinde of sicknesses. What greater vanitie can there be, then to beleeue that *Tobacco*, like the *Romanes Colewort*, or the *Poets Nepenthe*, the *Alchymists Elixir*, or *Homers Moly*, should benefit all men whatsoeuer, differing in natures and complexions?

Nay

Nay, what madneſſe is it to imagine that *Tobacco* may be taken faſting and feaſting, and as *a Wife, for better for worſe, in ſickneſſe and in health*, without reſpect of perſons, ages, ſexes, times, diſeaſes, or temperatures, moiſt or dry, hot or cold? Beſides theſe abuſes in the taking of *Tobacco*, the courſe of nature is peruerted, the functions of the body turned topſie-turuy, when the noſe like a chimney, vents out vnnaturall ſmoakes, which ought to exhale and breathe with pure or rectified ayre: when the mouth ordained by nature to receiue in ſuſtenance for the whole body, becomes a Priuy-hole, or common ſincke to euaporate, to ſpet, ſpew, and ſpatter without cauſe or neede, whole gobbets of neceſſary flegme, like ſtinking Oyſters: when the ſtomacke is compelled to harbour lothſome dampes, windes, belchings, and filthy excrements, which otherwiſe would paſſe through the guts without compulſion, or at the extreameſt by other ſoluble medicines, Clyſters, or Suppoſitaries, farre more commodious for the continuance of their healths.

Becauſe *Tobacco*, according to the nature thereof, hot and dry, doth draw vnto it ſuch watriſh

watrish humours as otherwhiles offend the body, whereby the cause of the Megrim, the tooth-ache, and windy moystures, is for the present taken away: therefore vnaduised people doe still persеuer in the vse thereof, as if they were bewitched, or had not the power to leaue it off thence-forwards. They consider not that watrish humours, for the most part, are as necessary in the body, as the bloud it selfe, and that they must not be auoyded in that superfluous and abundant manner, as our *Tobacconists* affirme: for indeede Nature hath left these kindes of humours, as it were in store, of meere prouidence, to serue our turnes, as well for the preseruation of flegme and bloud, being two of the foure naturall humours within vs, as also for the nimble motion of our ioynts, for the moystning and easier passage of the excrements, and to succour vs in our greatest need, in our labors, or in any vehement exercise, when we are forced to send out by sweats these wet humours, which would perhaps eyther turne to flegme or bloud.

Let men therefore take heede how they waste the oyle of their vitall lamps, how they

ſpend their radicall moyſture, for all that they feele for the preſent time, a pleaſing eaſe, and ſenſible deliuerance, (like vnto the letting of bloud) from the rheume, by the fume of *Tobacco*; ſpecially I wiſh leane perſons, the cholericke, the Melancholicke conſtitution, young people which grow, women with childe, huſbands which deſire to haue children: But ſpecially all ſuch vnder fifty yeares of age, whoſe braines are hot and dry, which you may diſcerne by theſe notes: If ſmall matter diſtils from their noſes, if they ſleepe little, if in ſleeping they dreame much, or if they dreame waking, that is, if they walke or ſit ſilently by themſelues, imagining idle phantaſies, *Chymeraes*, and vaine conceits, if they be extraordinary ſorrowfull, with hollow eyes, as it were ſuncke into their heads; all theſe ſorts of perſons I aduiſe to be very ſparing in their *Tobacco* fume. To conclude the abuſes of *Tobacco*, I wiſh the fauourites thereof to repeat ouer theſe plaine rithmes:

Tobacco, that outlandiſh weede,
It ſpends the braine, and ſpoiles the ſeede:
It duls the ſprite, it dims the ſight,
It robs a woman of her right.

What

What is the reason that Tobacco *makes men drunke which take the smoake thereof.*

Aristotle reasoning why milke and water doe not make men drunke as well as wine, answeres, because they are not *spirituosa*, so full of spirits. A *spirit* is one thing, and a *vapour* another thing. That is called a *vapour*, which exhales from moisture; a *spirit*, which proceeds from a subiect earthy, dry, and as it were adust, *à terreo adusto*: this onely makes drunke, because it is dry, subtill, sharpe, and copious of substance. A vapour performes not the same effect, being weake, and issuing from thicker matter. Whether *Tobacco* be vaporous or spirituous needes no moderator to compound the case: for wee finde it a violent purge, vnlesse it be corrected, and almost mortified; whereas *Tobacco* should be somewhat stipticke and of a binding vertue, if it were spiritous, such as wine, strong drinke, and *Aqua vitæ*, the most dry and fiery of all liquids are, as well for the mordacitie and acrimony, as for the sharpe and piercing faculties; which last though I cannot deny but *Tobacco* after a sort partakes of, as an inconstant *Mercury* or *Proteus*, yet notwithstanding

becauſe the ſmoak ariſeth in nature of a vapor from a materiall ſubiect by conſtraint, it can in no wiſe be reckoned among things naturally ſpirituous, and conſequently, not powerfull to make men drunke. What is it then which aſtoniſheth the ſenſes? Surely the deliterious, violent, and venemous qualitie of the medicine (ſuch as *Helleborus*, *Opium*, *Mandrake*, *Euphorbium*, *Scammony*, and *Precipitate* are knowne to haue) by reaſon that it benums the animall powers, euen almoſt to their diſſolution, according to the nature of ſmoake, damps and poyſon.

All vehemenſt purges haue a poyſonous operation, cleane contrary to mans nature. No maruell then that *Tobacco*, of it ſelfe as violent as *Stibium* or *Quickſilver*, doth amaze the braine of man; when the fume aſcends into the ventricles thereof, forcing Nature, not by a delightfull extaſie, but by a doubtfull quandary, to runne towards the heart, as her hopefull ſanctuary, in ſo hot and dampiſh a skirmiſh. Thus doe men miſtake the name of drunkenneſſe, flattering themſelues in a ſmoaky vaile, while feare and dulneſſe ſeazeth on their vnderſtanding, wils, and memory,

memory, worſe then the crampe or convulſion doth on the bodies members. For the confirmation of the premiſes, that the ſmoak of *Tobacco* cannot rauiſh the Takers ſenſes with ſuch a pleaſant ſmell or taſte, that it may procure drunkenneſſe; beſides the offenſiue ſent of the ſmoake, as odious as *Stygian* ſtinkes, (howſoeuer for faſhion ſake many men complain not of it) it is very certaine the ſuppoſed drunkennes or giddineſſe of *Tobacconiſts*, is no other then a grieuous ſymptome and diſturbance in the head, as I ſaid before: ſuch as happeth in the *Cryſis* of ſharpe maladies, when as naturall heate endeuours to ſeparate the noyſome matter of the ſickneſs, and to digeſt the ſuperfluous crudities of the body; then many fits, like the working of new wine, heates, cold-ſweates, and other accidents, doe torment the party, vntill ſuch time as naturall heate like a conquerour, fals to expell the cauſes of the ſickneſſe, and to ſeuer the heterogeneous and vnnaturall excrements from the homogeneous and naturall humours. Euen thus fares it with our *Tobacconiſts*, they feele great and griping fits, by reaſon of theſe two repugnant heates,

and become so stupefactiue and stone-still after their prodigall taking of the smoake, that afterwards they glory to be a little drunke, rather then to haue lien in a trance like faint-hearted persons.

The fourth Section.

Of Infirmities, and Death.

Chap. I.

For as much as wee are all subiect to corruption notwithstanding our precise diet: shew me some exquisite Remedies against our common Sicknesses; and first, against the Head-ache.

ALL your perswasions could not wrest from me the satisfaction of your demand, in this world of Infirmities; (For who can count all the diseases which the Iustice of God hath heaped vpon man for sinne? The times doe vary, and our bodies change their temper) were it not that I see the lamentable neede,

which

which my friends may ſtand in, when they retyre themſelues from the *meridian* of thoſe places, where *Phyſicke* ſhines with vndefiled worth. To this alſo I may adde another reaſon not to be contradicted: for that I finde this age full of deceit, abounding with Caterpillers and Horſe-leaches, which ſucke the pureſt bloud of their bodies, vnder the vayle of skill. O ſimple ſoules, why doe yee runne head-long into your owne deſtruction? If your finger ake, it is an Ague: if your toe grieues you in froſty weather, yee cry out of the Gout: if your ſtomack be diſtempered with belching, yee haue eaten vnwaſht Sage, and thereby yee haue a race of Frogs and Cats bred in your entrailes. Thus doe the Spirits of the Ayre, which the *Platoniſts* termed *malos Genios*, triumph ouer your ſilly braines. Little doe yee thinke, that theſe ſpirits finding your bodies full and foggy, are permitted to inſinuate themſelues into the *meſeraïcall* veynes and humours, till by degrees they get the maiſtry ouer your braines and hearts. The conſideration whereof cauſed *Felix Platerus* that great *Profeſſor of Phyſicke* at *Baſill*, to attri-

bute this weaknes of yours, vnto that kinde of *Melancholy* which we call *Hypochondriack*, saying, that by experience almost these three-score yeares, which hee hath practised, hee found such as were infected with this kinde, often to imagine, most falsly, that they were troubled with diseases, whereas there was no such matter at all, or perhaps not worth the speaking; insomuch that some haue purged themselues from top to toe, for no iust cause in the world: others haue perswaded themselues that they were exceeding cold at the heart, that they lost all their native heate, that they, specially women, doe feele their braines, stomacke, lungs, liuer, kidneyes, all full of excrements, whereas in truth there was no such thing, but a meere melancholicke illusion, being made so to beleeue by those slye spirits which wheele about their imaginations.

And because honest men may beware of these temptations, I will borrow an example to this purpose, out of the aboue-named *Platerus*, of a learned man, that for many yeeres together imagined he had a liuing Frog in his stomacke. Vpon a time it fell out

that

that a young Gentleman, bathing himselfe in a riuer for his recreation, diued so deepe vnder water, that he verily thought he had drawne into his mouth some seede of the Frogs which also he saw in the water: With this conceit he was so terrified, that he imagined hee had a young Frog bred in his belly, which daily croaked, and made a strange noyse. And for this cause he studied *Physicke* and profited so well, that after seauen yeeres he proceeded *Doctor* in that facultie, with great commendations. And after he had vsed infinite remedies to kill or expell this Frogge, and had also trauelled for that cause into Italy and Germany, he returned to Basill, and about the yeere 1609. he repayred to the aboue-said *Platerus* for helpe: who endeauoured to perswade him, that it was nothing else but winde, which broke out with noyses, like vnto the croaking of a Frogge. But he on the contrary affirmed, that he knew it to be a very Frogge, as well by the sound, as by the motion, and that he could finde no rest when the Frogge was hungry, vntill he did eate. When *Platerus* saw his obstinacie, he thought once to deceiue

deceiue him with a vomit, by ſtealing a Frog into his baſon, and by that meanes to rid him of his conceit. But becauſe he was to deale with a Scholler, which perfectly knew all ſuch trickes, he reſolued at length to ſatisfie his fancie, and ſo miniſtred vnto him ſuch medicines, as indeede would kill any wormes, or frogges, if he had any. *viz.* at firſt he exhibited pils made of *Aloes*, *Wormewood*, and of the roote of the hearbe *Gentian*, one drachme at a time. Then hee made a Playſter, as children vſe againſt the wormes, of *Aloes*, and the gall of an Oxe, with ſome meale or waxe, and applyed the ſame to his ſtomacke and nauell; for all this, the party perſeuered in his former phantaſie, and deſired *Platerus* to giue him the vttermoſt remedy of all. *Platerus* knowing nothing to be better then *Quick-ſiluer* againſt Snakes, wormes, and ſuch like, cauſed him to take of *Quickſiluer* the quantity of a peaſe, with one drachme and a halfe of the pouder of Licoras, and of the ſame to make twenty Pils, which he diuided for ſixe ſeuerall times.

At the laſt *Platerus* perceiuing for all his medicines

medicines and paines, that his patient ſtood ſtill in his former opinion, began to checke him, and proued by theſe reaſons that he could not poſſibly haue ſuch a Frogge in his belly: Firſt, that if any man had ſwallowed down a liue Frog, it could not liue aboue an houre, but be ſtrangled and ouercome of the ſtomacke; after his example, which had deuoured a quick Eele, and voyded the ſame downewards; but dead after ten houres ſpace. Secondly, by the example of ſnakes, which had ſwallowed Frogs aliue and yet found dead in their bellies when the ſnakes weare killed, whereof the ſaid *Platerus* had ſeene two in that manner. Thirdly, that Frogs could not liue, beeing taken out of their naturall place, the water, and deſtitute of aire: which he had experimented by drowning a Frogge in a cup of wine, which he had prepared for a Drunkard, to cauſe him to lothe wine. Laſt of all, and wherewith he ouercame him, he ſhewed him, that the age of Frogs was very ſhort, that they could not liue aboue two yeeres, but are bred yeerely of ſeede which they lay by; whereas he had dreamed whole ſeauen yeeres of his

Frogge

Frog, making himselfe a table-talke to all his friends: And therefore seeing that now he was graced with the title of a *Doctor*, it were a double shame for him to iudge so childishly of natures workes. With these reasons the young *Doctor* was ouercome at last, and confessed his errour. In like manner, I aduise all them, whose pates are muddy, rather, as the ancient prouerbe sayeth, *to sayle to Anticira*, where they shall purge their heads with *Hellebor us*, then to ouercloy their naturall bodies with vnnecessary drugs. And as a certaine Physitian wisheth vs to try all medicaments before we come to the sharpe knife (for the quintessence of life lyeth in the blood) so I wish all friends of mine to assay all ordinary and vsuall ways before they fall to Physicke. Let these fast, and awaite for natures leasure before they charge their brittle bodies with violent receipts; and when all fayles, then in the name of God let them vse no worse then I hereapproue, which as the most soueraigne, for your sakes, I recommend to your milde construction.

And to begin with the *Head*: We must vnderstand,

derſtand, that as the *Emperiall Heauen*, where the godly ſpirits reſide, is knowne to be the higheſt place aboue all other heauens: ſo the *Head* in mans little world, is the caſtle and watch-tower, where all the organes of our ſences, motions, vnderſtanding, will, and memory are ſeated: From whence, as from the higher Regions of the Ayre, deſcend cloudes diſſolued into Rheumes & Catarres towards the ſtomacke, where at the firſt they receiued their being. But oftentimes ſo it falleth out by the way, that theſe diſſolued cloudes miſſe their direct paſſage; whereupon they enter forcibly into the weaker parts, into the Eyes, Mouth, and ſuch other, which they finde leſſe fortified. Here-hence ſprings the *Head-ache* ſometimes from a hot cauſe, ſometimes from a cold cauſe, and ſome other times from a moyſt or windy cauſe, which laſt we call the *Hemicrany* or *Megrim*, poſſeſſing but the one ſide of the *Head*.

Now for the cure of the *Head-ache*, which comes from heat; Let the ſicke vſe a cooler dyet, let him eate Lemonds, ſharpe ſauces, and ſallets of Sorrell, Lettice, and Succory, Endiue, with roſe-vinegar. Let him keepe

keepe his body open with Glisters or Suppositaries. And if occasion require, let him purge with *Mechoacans Ale*, with some seede of Peony and Endiue added to the rest in the infusion, as I els where shewed in this booke. Also it is expedient to combe the Head, and to lay some oyle of roses with a little vinegar vpon the head, or else a cap of rose leaues alone.

For griefes of the Head proceeding from cold causes, let him vse the smoake of *Tobacco* with the fourth part of a little nutmeg: let him perfume his cap with *Mastick*, *Storax*, & *Lignon Aloes*; or else quilt his cap with Rew and Cammomill. Likewise, it is good to bathe and wash the head with Rew and Aquavitæ, or else with Veruine sodden in Oyle.

For the *Hemicrany* or *Megrim*, let the party keepe himselfe warme; let him not drinke betwixt meales, specially after supper: let him not drinke stale drinke, or that which we call March-beere, nor Claret-wine. Let him vse revulsions, to draw away the humour from that side of the Head, either with *Cantharides* put in a peece of *Leauen* or *Dow*, with

with a little vinegar vnder the typpe of the
ere, for one nights ſpace; or elſe by bathing
the feete continually in the decoction of
Mallowes and other hearbes. It is very ex-
pedient to take away the preſent paine by
applying to the temples a playſter made of
Mirrhe, Frankincenſe, the yolke of an egge,
and a little wheaten meale. Some apply
Maſticke, ſome the *Emplaſter of Frogges*; O-
thers doe highly commend to annoynt the
temples and forehead with Goates dung
mixed with vinegar. Likewiſe it is conueni-
ent to bathe the places affected with a Lee
made of aſhes, wherein Sage, Roſemary, and
red-Roſes haue beene boyled. Oyle of Nut-
megs and a little Maſticke is ſingular good.
Platerus writes, that he cured this kinde of
griefe by laying on a Plaiſter which Apo-
thecaries name *Emplaſtrum de vigo*, vpon a
peece of red leather as faſtened as a ſeare-
cloth to that ſide of the head from the tem-
ples towards the cheekes: which remedy
will alſo auayle againſt the *Tooth-ache*. Some-
times the *Head-ache* proceedes of abundance
of bloud, and then the chiefe cure conſiſteth
in Bloud-letting, which muſt be by opening
the

the vttermoſt veyne in the arme called *Humeralis*. The way to diſcerne it is, by the redneſſe of the face, eyes, and vrine: and alſo by the colour of the veynes, which are ſwolne.

It is to be noted, that otherwhiles ſneezing pouder, or *Tobacco* ſnuft vp into the noſtrils, as an Errhine, will ſerue to purge the head? But indeede a Suppoſitary or Glyſter in the beginning of the griefe is found to doe great good; and ſpecially, it will not onely helpe children of the *Head-ache*, but commonly preuent greater annoyances, who otherwiſe for want thereof might ſoone vaniſh away by reaſon of a burning Feuer. The reaſon is, becauſe the dung or excrements doe ſend vp a ſtinking ſmoake or vapour, whereof the Head partakes as well as the other parts, which in theſe tender natures will grow to a further inconuenience.

Shew me ſome remedies for the diſeaſes of the Eyes?

It would fill vp a whole booke to preſcribe remedies for euery accident of the Eyes. Sometimes the Eye-liddes and corners of the

the Eyes re quire helpe: ſometimes the *Chriſtalline* humour would be fortified; ſome other times the *Prunall* of the Eye is grieued; ſo that it would exact an infinite labour to diſcourſe of all: Therefore I will ſelect onely ſuch common ſymptomes as happen to the Eye.

Againſt fluxes of the Eyes, the party muſt labour to diuert the humour to the mouth, which he may eaſily bring to paſſe by *Tobacco*; then let him take theſe precious pils, two drachmes of the leaues of *Seene*, two drachmes of *Turbith*, of the Pils called *Pillulæ ſine quibus eſſe nolo*, three drachmes, of Fennell-ſeede two drachmes, which with ſome Syrupe of fumitory or apples muſt be made to a lumpe, and euery day till he be throughly cured, he muſt take one drachme thereof: and afterwards, once a weeke let him take a drachme for feare of returne.

In all diſeaſes of the Eyes this kinde of Wine or Ale is very helpefull. After your Ale hath done purging, put theſe in a linnen bag, with a ſtone in the bottome: Of Betony, Veruine, Fenell, and Euphrage, foure handfuls, of Roſemary halfe a handfull. Let

theſe be put in two gallons of the ſaid liquor. If you haue not the leaues, the ſeedes will ſerue.

It is very expedient to take a ſpoonefull of this pouder after a light ſupper, before bed-time: Two drachmes of Fennell-ſeede, one drachme of Coriander, one drachme of Aniſe-ſeede, three drachmes of Sugar, and one drachme of Cinnamon.

It is alſo found that the liuers of Kidds or young Goates roaſted and ſtucke full of cloues, is paſſing healthfull to be eaten of them which haue ſore Eyes.

Note that the pouder of Pomgranets breakes the pearle in the Eye. It is good to fortifie the Eye-ſight, with the diſtilled waters of Veruine, Chelydony, Fennell, and red-Roſe-water. Againſt the Cataract, or Pin, and the Web,; againſt redneſſe and dimneſſe: Take the paps of ſweet Apples, and ſeeth them in the waters of Fennell or Roſes, vntill they come to a pultis. Then put to them, after they are ſo prepared and colde, the white of three Egges, three drachmes of the rinde of a Pomegranet beaten to pouder, of all theſe with a little crame make

make a cataplasme, and apply it morning and euening to the Eye being shut. As for poore people, the pith of white bread soaked in water, heales the inflamation.

Against the diseases of the Eyes, proceeding from outward causes, as strikes, wounds windes, too much gazing on the fire, or on red colours, vse this remedy, which *Mr Barrow* often experimented in such cases: take a handfull of *Cardus Benedictus*, stampe it small, and temper it with the white of an egge, and therewith make a plaister, laying it on flaxen hearbes, and binde it hard to the Eye, where it must lye, till it be dryed; and then you must apply another, and so vntill it be whole. This remedy helpes all bloodshots. Wormewood drunke with grated nutmegs, doth fortifie the sight.

In briefe, I obserue, that all our common diseases of the Eyes, specially inflamations, doth happen through strong drinkes, or watching, according to that old verse:

Allia, vina, venus, ventus, faba, flamma, sinapi;
Ista nocent oculis, sed vigilare magis.

Shew me some remies for the diseases of the Eares?

There be foure ſorts of griefes incident to the Eares, paines, noiſes, deafeneſſe, and the griefe called *Parotis*, which is an inflamation behinde the Eares.

When a man feeles paines in the Eares, the ſame iſſue either from a cold cauſe, or from a hot. If from a cold, let him poure into his Eares the iuice of Garlicke or Onions with a little *Aquauitæ*; or elſe a little Oyle, wherein Rue or Wormewood hath beene boyled. It is very good to put a little muske or ambergreece with ſome wooll. The iuyce of Onions and Honey will auaile.

If the paines proceede from a hot cauſe, let him drop into his eare the iuyce of Almonds, or elſe ſome oyle of Roſes, with a little vinegar: ſome to mittigate the heate vſe womans milke.

In theſe caſes let him euery day till he be well take two ſcruples of *Pillulæ Cochiæ*, and *pillulæ ſine quibus*, three houres before dinner.

Againſt noyſes and ſounds in the Eares, let him get one to blow the ſmoake of *Tobacco* into the affected eare. Let him ſweate in

in a dry Bathe, or in a dry tub, with a couered ſheete, taking before-hand a drachme of Treacle; and alſo let him againe ſweate in his bed. Let him vſe after meales ſome Coriander-ſeede and Sugar being beaten to pouder, that thereby he may hinder the windy vapours from aſcending vpwards to the head. Let him quilt or ſow betwixt two linnen cloathes in his night-cap ſome Lauander, red-Roſes, Roſemary, bruiſed Cloues, Nutmeg, and ſome Maſtick. Let him ſnuffe vp ſome ſneeſing-pouder into the noſe

Againſt deafeneſſe, let him before meales put vp into his noſtrils ſome Marioram bruiſed, and dipt in the iuyce of Beete, to fetch out flegme: Let him draw into his Eares through a tunnell the fumugation of Organy and worme-wood ſodden in white-wine. Let him ſometimes drop in ſome oyle of Nutmegs.

Againſt the inflamation behinde the Eare called *Parotis*, nothing is better then to make a ripening plaiſter, and to apply it to the ſwelling. Take Barley-meale two ounces, of Pouder of Fennigreeke and lin-ſeed, of each one ounce, of Hogge-greaſe two

ounces, of Figges one ounce, mixe all these with some Mallowes.

Shew me some helpes for the griefes of the Teeth, and the Tooth-ache.

Among the instruments of our bodies, *Teeth* are not the ignoblest, for these are they, which attend on appetite, to nourish our bodies. And this is a sure rule, that the more we grinde our meate, the easier it proues of digestion, and the lesse winde it ingenders in our stomackes. In number they be thirty two, eight of them called *Incisores*, cutters, because we cut with them the meate, which we eate: foure called *Canim*, or dogs teeth, because they be like dogs teeth, round pointed, breaking the meat, which the incisors or cutters misse: the third, called *Molares*, or grinders, in number twenty, and in some not so many, so called, because they grinde the meate after it is cut by the rest, seruing for ornament, and for chewing the meate, and also for the apt pronunciation of our language, according to that Distick:

Organa verborum sunt guttur, lingua, palatum,
Adde molæ dentes, & duo labra simul.

O necessary instruments! what mellifluous

ous orations could a *Rhetorician* frame to ſound out your encomiaſticke worth? By your outward aſpect I will ſeuer the ſober from the glutton; I will diſcerne the ſtayed from the vnſtayed; nay, which is more, as a Iudge truely propheticall, I will pronounce ſentence of ſhort life againſt all ſuch as are toothleſſe, or ill toothed, grounding my argument vpon an infallible maxime: *A luxurious youth, makes a loathſome age.* Therefore all ye which loue your health, make much of theſe tooles, eate not much more then will ſuffice nature. Be not too haſty to deuoure your dainties, before they be cooled. Goe not aſtray after ſtrumpets, leſt you get that which you cannot eaſily claw off, to the vndoing of your greedy grinders, and in a little while after of your whole bodies. Let not baſe and butcherly Barbers rob you of theſe iuory iewels, firſt try all meanes.

To preſerue your *Teeth* from putrifaction, and to render them faſt in their gummes, take white Corall or Harts-horne burnt, mirrhe, and *ſanguis Draconis*, of each a like portion; pouder all, and ſerce them, and

then vſe them in a peece of cloth for an excellent dentrifice.

If the Teeth be hollow & rotten, as well to preſerue them from further bad corroſion, as from bad ſmelling, fill vp the hole with this receipt: Take the pouder of burnt Allome, Maſticke, and Mirrhe, of euery one alike, and incorporate them with a little red or rather virgine waxe.

Againſt the terrible torment of the *Toothache*, either purge the head with *Pillulæ Cochiæ* euery day, till you are well, or elſe vſe the ſmoake of *Tobacco* before meales, and after meales take a little of the confection of Sugar-candy, Cloaues, and Coriander ſeed. In ſuch a caſe ſometimes a Gliſter profiteth much.

Waſh your mouth with the decoction of Mintes, wherein alſo a little Allome and Honey hath beene boyled.

On that ſide where the Tooth akes, hold in your mouth the pouder of Cloues and Maſticke, incorporated with a little *Venice* turpentine.

It is not amiſſe ſometimes to chew in your mouth a peece of the root of *Angelica*.

If

If for all this the paine ceaſeth not, apply this Cataplaſme outwardly on that ſide where the tooth grieues: Take ſome Mallowes, Roſes, Camomill and Mints, of each a like portion, bruize and fry them together with a little Oyle or freſh Butter. Some apply to the cheeke the curd of a Poſſet thickned with crums of manchet, and alſo Saffron added vnto it. Some others vſe *Cantharides*, with a little leauen and vinegar, iuſt vnder the tip of the eare where the tooth-ache lyeth, to intercept the water-courſe. But indeede the ſmoake of *Tobacco* beares the prize aboue all medicines, againſt this furious fit.

Shew mee a remedy for the Vuula or Columella.

Againſt the *Vuula*, which is a piece of ſpungeous fleſh hanging in the roofe of the mouth like a Vine-berry, the beſt way is to take away the cauſe, which is rheume, ſometimes gathered by cold, ſometimes by ſtrong drinkes. And therefore a Gliſter were conuenient. In like manner, ſirupe of Roſes is very conuenient, and ſo is the ſmoake of *Tobacco*. If the griefe doth ſtill continue, put the pith of hot bread to the hole of the necke.

Shew

Shew me ſome meanes to cure the Cough?

The cure of the *Cough* conſiſts in knowing the cauſe: but in generall it is a diſtillation from the head downe to the *Trachea arteria*, and ſo to the lungs. The meanes to cure it is to purge the body preſently with *Mechoacans Ale*, with ſome Maiden-hayre in it; the making whereof I referre to the particular place in this Booke.

Some commend the infuſion of *Agaricke*, which may be done in this manner: Beate two drachmes of *Agaricke*, and lay it to ſteep in a cup of Muſcadell or Meath; in the morning ſtraine it, and with a little of the ſirupe of Maiden-haire drinke it. In this diſeaſe I haue tryed that three parts of Sugar-candy, and the fourth part of *Enula Campana* and Licoras, being made to powder is an excellent remedy. The like I haue found in Meath, wherein Colts-foote and Mayden-hayre, or Hyſope, hath beene ſodden. Alſo the ſmoake of Colts-foote often vſed, will ſurely rid it. For aged perſons Sallet-oyle and ſweet wine is expedient againſt the Cough. To conclude, I aduiſe the ſicke to beware of ſalt, ſharpe, and ſtrong liquours.

Becauſe

Because diuers persons after long voyages at Sea, doe miscarry presently after their landings; shew me some remedy to preuent this mortall inconuenience.

To preuent the time of death is beyond the power of sinfull man: but to declare the reason of this mortalitie with probable cures, such as I finde, I will not conceale from my friends; and the rather, because many of them doe intend, out of hand, through my instigation, and partly at my charge, to settle their fortunes in forraine parts.

They that trauell by Sea, are bound eyther for hot countries, for Salt, Wine, Spices, and such like; or for the cold, and these commonly trade for Furres, Fish, Mastes for shipping, and such other commodities, which our owne Countrey yeelds not so plentifully. They that saile into the hot places, must in a manner obserue that dyet which is prescribed for them that be sicke of the burning Feuer, that is, they must not ouereate themselues, they must vse the iuyce of Lemonds, Rice, White-wine, with Endiue-Water and Vinegar incorporated together

gether, Cider, Reyſins, Currans, ſugred water, and ſuch freſh meate as their ſtore will afford. In any caſe they muſt not often drink *Aqua vitæ*, nor Sacke, except it be vnder the *Equinoctiall Line*, or in ſuch parts where the nights are cold, as my ſelfe haue experimented in *Spaine*, where the Ayre is very piercing in the night time. In theſe places toward night they may vſe ſtronger drinkes, but in the day time they ſhall doe well to abſtaine. Briefely, I wiſh them rather to be furniſhed with Oyle then Butter: and ſpecially I aduiſe all them which make long voyages at Sea, not to be vnprouided of *Treacle*.

Now they that ſaile to colder coaſts, muſt not be limited as the former: they may on the contrary, feede on ſalt meates, Garlicke, Onions, and ſuch groſſe prouiſion: they may more ſafely drinke *Aqua vitæ*, wines, and hot liquours, prouided that the weather be not freezing: Spices will doe them no harme. The reaſon is, becauſe the circundant ayre is colder, and by that meanes drieth the heate into the inward parts of the body, where it fortifies the vertue of concoction,

coction, and helpeth nature to digeſt as liberally, as if it were winter.

To this I adde another reaſon, that their exerciſe of *Geſtation*, that is, their beating and rowling to and fro doth greatly further and aduance digeſtion to them that ſaile in both parts, but more to the latter. And truely, for my part, I cannot but much commend the vſe of *Tobacco* with Oyle of Anniſeſeede, to Sea-men, ſo that they who take it, be not of too hot a temper. I hold it likewiſe very profitable and wholeſome, to ballance their ſhip with *Turneps* preſerued in ſand: for *Turneps* are paſſing good againſt the Scuruy, and will defend the body from ſuch diſeaſes as their brackiſh ayre and diet engender.

It were a worthy piece of worke for our *Vniuerſities* to appoint a conſultation among *Phyſitians* touching ſome exquiſite helps for them that are imployed in long nauigations, and that in time: for by wofull experience wee ſee, that of an hundred expert mariners and others, which paſſe into the *Eaſt-Indies*, there returnes not home the fift part, being extinguiſhed by the intemperature of the ayre,

ayre, causing Calentures and the Scuruy.

It were also a worke worthy of eternall honour, if our *Merchants* would hold on their discouery by the *North-west* of *Meta incognita*, towards the *East-Indies*, which surely will come to passe if it be followed. Nor in my iudgement is this passage, neare so farre off as our Maps doe shew: Let them but compare together the Nauigations of S^r. *Francis Drake*, *Hudson*, my worthy Cousen, S^r. *Thomas Button*, and *Francis Gwall*, together with the Land-trauels of *Vazques*, where hee saw the *Iaponian* or *Chinohsian* ships by the riuer of *Tigueux*, they will ioyne with me, that this passage is almost ouercome: for certainely neyther *Drake* nor *Vazques*, could possibly attaine so farre as our Maps declare.

If you aske me whereabouts I take this passage to come out into the *South-Sea*? I say, on this side of *Noua Albion*, not farre from the aboue-named Riuer of *Tigueux*; both which are scituate two or three hundred leagues nearer hitherwards then is laid downe in our Maps.

But to returne to the subiect which I haue in hand: The chiefe cause why many men miscarry

miſcarry within a ſmall time after their landing from ſea, proceedes both from their diſorderly dyet at ſea, and alſo from a ſodaine alteration on the land, when after their hard fare, or ſaltiſh dyet, they fall violently and diſordinately to freſh victuals. The meanes to protect a man from this euill, is to weane himſelfe by little and little from his accuſtomed fare: hee muſt betake himſelfe firſt to the broaths of fleſh: hee muſt rather content his appetite for a day or two, with the ſmell of freſh meat, then of meat it ſelfe. The pith of new bread in a cup of Muſcadell, holden to the noſe, is an excellent preſeruatiue: for nothing cheriſheth the ſpirits ſo much as ſweet ſauours. To eate *Manus Chriſti* or *Diatrion Piperion* faſting, is paſſing good in this caſe: and ſo is Treacle, Comfits of Carraway ſeeds, or greene-Ginger eaten before meales will much auaile.

Shew me ſome helpes againſt the ill diſpoſition of the body, the Iaundiſe and the Dropſie.

Againſt the euill ſtate of the body, and the yellow Iaundiſe, whereto many, and ſpecially young Gentlewomen are ſubiect; if the party be not troubled with the Cough, or hindred

hindred in the faculties of breathing, there is nothing better then this ſharpe drinke: Take of the filings of Steele, or pure Iron, one pint, of Brimſtone halfe a pint; infuſe theſe in three quarts of ſtrong White-wine vinegar, for eight dayes, keeping your veſſell ſhut: and when the ſickly perſon intends to drinke, let him adde three of foure ſpoonefuls thereof to his ordinary drinke, making it as eager and ſharpe as he can well endure it. This will alſo helpe the Greene-ſicknes.

Let him often eate boyled Succory and Endiue, and ſometimes their rootes dryed to powder, their diſtilled water, or ſirupes. And if this helpe not, then let him vſe medicines more mouing, as the ſirupe of Roſes, with one ounce of the infuſion of Rheubarb diſſolued in Endiue-water. But if the party be very poore, let him infuſe *Stibium* in a cup of White-wine or Beere once a weeke, vntill he be well, continuing the vſe of boyled Endiue with Butter and Vinegar.

Againſt the blacke Iaundiſe let him make theſe two infuſions in wine. The forme of the former is this: the roots of Succory two ounces, the rootes of Fennell one ounce, the middle

middle or inner rinde of Eldren one ounce, of Wormwood one handfull: let all these be bruised and infused in a quart of White-wine. The other infusion is made after this manner: Of Seene two ounces, of Rheubarb one ounce, of Agaricke halfe an ounce, of the inner rinde of Eldren one ounce, of *Ireos* halfe an ounce, of Parsley rootes one handfull, of Wormewood three drachmes, of Mace one drachme, of Sugar one pound, of Cinamon two ounces: Let these be bruised and hanged in a bagge within a pottle of wine; and let the diseased drinke of the former preparatiue euery two dayes, and the third day this last, to purge the offensiue humour.

Against the *Dropsie*, whether it be *Ascites*, *Tympanites*, or *Anasarca*, the rasure or scrapings of Harts-horne, being finely beaten and vsed in broath or drinke, will not onely preuent, but cure this disease, so that it be taken in time. Let the party vse *Tobacco* corrected with the Oyle of Anniſ-seede: and euery third day let him purge with this Hydropicke wine: The rootes of *Ireos* two ounces, the barke and rinde of Eldren and *Ebulus*, of

each one ounce, of dryed Wormewood two drachmes, of the leaues of Seene one ounce, of Cinamon halfe an ounce: let these be gently boyled in a pottle of wine, and so drunke.

And this is a rule to be obserued in curing of this sickneſſe, that the Phyſitian muſt beginne at firſt with gentle receipts. Coleworts of the ſea, called *Soldana*, or *Soldanella*, being boyled with the broath of fat meate, or elſe dryed, and in powder taken with Sugar and Cinamon, to the quantitie of three drachmes of the ſaid *Soldana* in wine or whay, will miraculouſly cure the Dropſie. And it were indeede of very great force if two ounces of it be infuſed in *Mechoacans Ale*. Likewiſe once a weeke it were not amiſſe to take this Gliſter: Of the flowers of Camomill and Melilot, of each three drachmes, of Rue foure drachmes, of Bay-berries, Fennell-ſeedes and Cummin, of each halfe an ounce, of Centory one handfull, of Agaricke one drachme, of Branne one ounce: let the decoction of all theſe in oyle of Camomil with one ounce of honey, be made to a Gliſter.

Let this Plaiſter be laid to the Nauill: The

Plaiſter

Plaister of Bay-berries, called *Emplastrum de baccis lauri*, of Goates dung, of each foure ounces, of Cummin-seede an ounce and a halfe: let these with oyle of Nard be made to a plaister.

Shew mee some remedies against the Ague.

This disease in monstrous operations puts downe the *Herculean Hydra*. It comes at first of an vnnaturall heate, which from the heart and liuer is deriued into the veynes, arteries, and so to the whole body.

Whether it be a Quotidian, Tertian, Quartane, Pestilentiall, or a Burning Feuer; let the party at the first accesse, purge himselfe with this sacred medicament: Take of Aloes three drachmes, of Mirrhe one drachme, of Saffron halfe a drachme, of Sugar three drachmes: let these be beaten and infused in a pint of White-wine, and ministred two seuerall mornings. And if the party feares a continuance of his sicknesse, it were expedient before this purge to prepare the body by a Glister.

As for the poorer sort, let them infuse a piece of *Stibium* or *Antimony* whole, for the space of a night, in a cup of Sacke or White-

wine. Let the diſeaſed drinke the wine faſting, and reſerue the piece, which might containe eight or tenne drachmes, againſt other times; for in this ſort it may ſerue many times and neuer loſe the vertue, if it be whole. Otherwiſe let the ſicke infuſe onely three graines of prepared *Stibium*, for a night, and ſo drinke it faſting.

Againſt all Agues this Iulep is precious: Take of White-wine vinegar one pinte, one pinte of Roſe-water, and one pinte of fountaine water: ſeethe them with a pound of Sugar: Some haue beene cured onely by ſeething Vinegar and Sugar with a branch of Roſemary, and by drinking in the morning a whole pinte of it, and then preſently after ſtopping the noſe for a while. Likewiſe ſliced Lemonds with ſugar will much auaile. Conſerues of Barberies, or of Bugloſſe, with Roſe-water, will doe much good in any kinde of Agues.

Sometimes, ſpecially if the ſicke be high coloured, Bloud-letting is the chiefe remedie.

In a burning or peſtilentiall Feuer, it is very good to place on the top of the Patients head,

head, a young Cocke, newly killed, and cut in the midſt, and ſo to apply it hot and bloudy. And if the ſicke hath need of ſleepe, let him vſe this ſirupe: of the ſirupe of Poppy one ounce, mingled with two ounces of the diſtilled water of Lettice. I hold, that ſleepe in the beginning of any Ague, ought to be procured, as well to coole the body, as to preuent too much motion; ſeeing it is manifeſt, that *Motion is one of the principall cauſes of heate.*

Shew me ſome helpe againſt the Palſie.

Let the Paraliticke party purge the humours with *Mechoacans ale*: Then, if the head be infected, let him weare a cap quilted with *Caſtoreum*, Maſticke, Mints, Nutmegs and Mace. If the body be reſolued, you muſt annoint the nape of the necke in the night time, where the marrow of the backe ſprings forth of the braine, and alſo the reſolued ſide with oyle of Camomill; and when you haue done, you muſt wrap the parts in the day time in a Foxe skin.

Sometimes the tongue feeles the Palſie, and then it is good to vſe Maſticatories or Sinapiſmes, whereof I will lay downe one

for example: Take of Muſtard-ſeede one ounce, of Maſticke halfe an ounce, of Pepper a quarter of an ounce: Commixe them with Turpentine and waxe, and make Trochiſkes to chew.

Likewiſe a Purgation of *Hiera*, with *Agaricke*, made into powder, and giuen in Meath or ſweet wine, to the quantitie of one drachme, doth ſometimes cure this Diſeaſe, without any further medicines.

Meath, wherein Cowſlips and Cinamon hath beene put to ſoake, will defend a man from the Palſie, and ſo will that confection of Pepper called *Diatrion Piperion*.

Shew me ſome helpe againſt the Conſumption, and decaying of Nature.

In theſe dayes no ſooner can rich people, chiefely Ladies, looke ſomewhat paler then they were wont, but their Phyſitians, which commonly are cheating Mountebanckes, doe make them beleeue, that they are ſicke of a Conſumption; yea, though they can eate, drinke, and ſleepe well, and alſo performe other functions and benefits of Nature. Hereupon, without any cauſe, they are aduiſed to drinke burning liquours, to

feede

feed on nothing but fulſome Culliſes, where-with they ouer-cloy their natures, that they fall indeed into a languiſhing ſtate, and loa-thing of their naturall nouriſhment.

Yet notwithſtanding, for feare leſt the powers of the body might in good earneſt ſhrinke; I will put downe ſome exquiſite re-ceipts, to eſtabliſh the principall parts, and to reſtore decayed nature: Take of Goates milke one quart, of Rice a quarter of a pound, of Sugar one ounce, of Dates one ounce, of the Marrow of Beefe two ſpoone-fuls, of Cinamon halfe an ounce: firſt, ſeethe the Rice by it ſelfe, and when it is halfe ſod-den, beate it ſomewhat tenderly, and then boyle them all together, and vſe the ſame morning and euening.

Or elſe take halfe a pound of blancht Al-monds, foure ounces of Dates, the brawne of a Capon finely minced: ſtampe all theſe and boyle them in a pottle of Gaſcoigne wine, or ſuch other liquour as the party likes beſt: then ſtraine them and reſerue them to your vſe.

If the party be aboue fifty yeares of age, let him make this Reſtoratiue: Of the roote

of *China* two ounces, cut very ſmall, Reyſins of the Sunne, with the ſtones pickt out, a quarter of a pound, of blancht Almonds two ounces, of Dates one ounce: ſteepe all theſe in foure pints of Malmeſie or Muſcadell, and one pinte of Bugloſſe-water, or in default thereof of Roſe-water for the ſpace of a whole night: Let theſe be boyled to three pints, and then ſtrained and drunke.

Againſt this languiſhing diſeaſe, the ſirupe of Colts-foot, Maiden-hayre and Bugloſſe, is highly commended: and ſo is the ſmoake of Colts-foot.

Shew me how to exhilerate, and make the heart light and iocond.

Sometimes, and ſpecially in cloudy weather, a man ſhall feele himſelfe heauy, and his heart as it were Lead: whereupon the braine is likewiſe intoxicated with ſundry kindes of idle phantaſies. This extrauagant Symptome is accompanyed with many moody paſſions, inuading commonly ancient people, and thoſe that haue the one halfe of their bodies already in the graue. Wee call it the *Hypochondriak Melancholy*: the cauſe whereof lyeth hidden in the *meſeraicall* veynes,

veynes, which creepe to the ſtomacke, liuer, milt, and meſentery, ſending from thence extraordinary ſweates, and alſo exhalations to the braine, which beget watchfulneſſe and penſiue thoughts.

Againſt this kinde of Melancholy there is nothing better then to open the Hemorhodicall or fundament-veynes: which might be accompliſhed by applying of Horſe-leaches to the ſaid places: Hee muſt now and then drinke a cup of ſugred or ſweet wine: hee muſt betake himſelfe to merry company: he muſt in the Winter-time haue his chamber hanged about with yellow and pleaſant obiects: hee muſt addict his minde to Muſicke: and if hee be vnmarryed, hee muſt betimes betake himſelfe to marriage, for that will auaile him much. In the Spring and Autumne hee muſt drinke ſome gentle purgatiue Wine or Ale for a fortnight together: Thrice a weeke before he goes to bed, let him eate of this Electuary to the quantitie of a Nutmeg: Of Conſerues of Roſes two ounces, Conſerues of Bugloſſe one ounce, Conſerues of Marigold once ounce, of Cinamon one drachme: prepare all theſe

with

with two ounces of ſirupe of Poppy, and make an Electuary.

To eate now and then ſome *Manus Chriſti* is wonderfull expedient.

And for rich perſons, let them weare this precious powder quilted in a piece of Taffeta or Sarcenet, ſomewhat neare the heart, vpon the left ſide of the breaſt: Of Ambergreece, Muske, and Saffron of each a ſcruple, of white Corall halfe a drachme, of Nutmegs one drachme, of *Lignum Aloes* halfe a drachme, of dryed Roſe-leaues three drachmes: make all theſe into fine powder: and faſten it in your ſarcenet.

Shew ſome helpes againſt the infirmitie of the Spleene?

Firſt you muſt purge the patient with Seene and the barke of an Aſh-tree ſcraped and cut. He muſt abſtaine from luſcious and ſweet things; and on the contrary he muſt vſe bitter things. He muſt drinke the infuſion of Century. Hee muſt apply this plaiſter to the *Spleene*: Take *Galbanum* & Gum Ammoniak diſſolued in vinegar of each a like quantitie, and with ſome Turpentine and Waxe make a plaiſter, and ſpread it on leather.

leather. *Vnguentum Dialthaæ* is much praiſed to mollifie the hardneſſe of the Spleene. *Paracelſus* his ſlipticke plaiſter will ſerue for this purpoſe.

Shew me ſome remedy againſt all ſorts of fluxes in men and women?

It is not my purpoſe at this time to particularize euery kinde of diſeaſe, but onely curſorily to treate of ſome few and ordinary. Generally this potion will ſtop any Flux. Take of ſirupe of Roſes and Mints, of each one ounce, of Bolearmoniak one drachme, incorporate them together, and with ſome red-wine make a potion. Or elſe take ſome Venice Turpentine, the pouder of white-Corall, and the ſtones of a hare bakt into pouder, and diſſolue them in a cup of claret wine. And for outward medicine, let him take of Bolearmoniake, *ſanguis Draconis*, of each halfe a drachme, of Maſtick one drachme, of Mirrhe halfe a drachme, of *Venice* Turpentine three drachmes: of all theſe with roſen and waxe, as much as is ſufficient make a plaiſter, and lay it vpon the belly.

Shew me how to cure the Chollicke and the Stone?

Commonly

Commonly the Chollicke is cauſed of winde got in betwixt two excrements, betwixt the meate newly taken and the old, which remaines in the Gut vnpurged; the cauſe whereof I attribute either to the parties idleneſſe, long-ſitting, or wanton appetite, either in eating meates hurtfull, or before the former meate be well digeſted and voyded out of the belly. Therefore the party ſubiect vnto this diſeaſe ought not to eat, vnleſſe it be ſome gentle ſupping or purgatiue broth, before he feele himſelfe hungry, and hath the former excrements purged, according to thoſe verſes:

Tu nunquam comedas, ſtomachum ni nouer is eſſe
Purgatum vacuumq; cibo, quem ſumpſer is ante.

For the rooting out of this diſeaſe, as alſo of the Stone, let him take *Caſtoreum* very often in his drinke, putting halfe a drachme thereof in a cup of ſweet wine or beere at a time: Let him ſometimes vſe a ſuppoſitory of *Hiera picra* to the doſe of one drachme beaten to pouder, and commixed with honey and a little ſalt.

Wormewood-wine is an excellent preſeruatiue againſt the Chollicke and Stone.

Platerus

Platerus in his obſeruation tels of a young Noble-man, that by immoderate drinking of ſtrong and ſweete Wine, was troubled both with the panting heat of the heart, and alſo with the Chollicke, and after he had vſed in vaine glifters and narcotickes, he was at length onely cured by this enſuing vomit. He tooke of *Stibium* calcinated foure graines, of the water of greene-nuts diſtilled with Vinegar and ſome Raddiſh, one ounce and a halfe, of Wine three ounces: And as ſoone as he began to vomit, he ſupt off a little broth.

Againſt the Chollicke and the Stone, it is good to walke much, & ſeldome to ſit long.

A cup of white-wine, wherein Pellitory, Parſeley, and a red-Onion bruiſed, hath beene put to ſteepe ouer-night, will ſurely preuent this kinde of ſickneſſe.

A plaiſter of Mintes, Wormewood, and dried roſe-leaues fried with ſome freſh butter, or Sallet-oyle, or oyle of Bay, being laid to the vpper part of the belly, will take away the preſent paine. Or in default of theſe, let a Roſe-cake beſprinkled with Vinegar, be laid warme to the belly.

Againſt

Againſt the Stone nothing is better then to drinke in the morning a cup of White-wine with a little of the rinde of a Pomegranet beaten to pouder, and alſo ſome Goates bloud dryed in an Ouen: or in default of Goates bloud, the other pouder alone.

Sometimes the diſeaſed of the Chollicke, Stone, or Strangury, doth endure moſt terrible torments, that he can take no reſt, being almoſt driuen to deſpaire with vnuſuall temptations: In ſuch caſes, the party muſt vſe Narcotickes to procure ſleepe, and to eaſe the pangs, which notwithſtanding muſt not be often taken, but onely vpon great extremity. Take of the pouder of the Trochiſck of *Alkekenge* without *Opium*, two drachmes, of *Opium* one drachme and a halfe beaten very ſmall and diligently with one ounce of Sugar-candy; all which with the ſyrupe of Liccoras muſt be made to a maſſe: It muſt be giuen to the quantity of one ſcruple, or a little more, as he ſeeth it worke. This receipt will ſodainely looſe obſtructions, prouoke vrine, and aſſwage the torment.

Shew

Shew me how to helpe the diſeaſes of women.

To prouoke the *Menſtrues*; Take of Mirrhe one drachme, of Saffron one ſcruple, of Aloes two ſcruples, of Sugar-candy one drachme: Let theſe be made into a pil, with ſome ſyrupe of mugwort, or for want thereof with ſome wine. But for the poorer ſort, let them take one drachme of Sauine in a a draught of Wormewood Ale or Wine, or elſe in old Wine alone with a little Saffron. But if the party be melancholicke, let her infuſe ſome of the pouder of *Seene* with a little Saffron in a cup of Sacke.

Againſt the ſtopping of the Menſtrues, I referre the reader to my receipts aboue written againſt *all manner of Fluxes.*

And for other ſickneſſes, namely, the Mother, difficulty in childe-bearing, and alſo for the prouoking of the Menſtrues, I wiſh euery good huſwife or Gentlewoman to haue alwaies in their Gardens *Piony* and *Mugwort*; the effects whereof they ſhall finde very commodious againſt all ſuch diſeaſes, as they are ſubiect vnto.

And firſt for *Piony*, it is certaine, that the rootes thereof being beaten into pouder and drunke

drunke with Wine, Ale, Broth, or ſuch other like liquour, which the party loues beſt, will cure the falling-ſickneſſe, if it be not too far gone; it will driue away all paſſions of the braine, heart, & ſpleene; it will helpe the windineſſe of the Matrix, the ſuffocation of the Mother, the ſtopping of the Menſtrues, the faintneſſe of courage; it will cauſe eaſie deliuerance to a Woman in labour, yea, and reſtore her to her throwes, if they haue left her. If you giue it to the quantity of foure or fiue drachmes, it will ſerue for a purge againſt the Chollick, the Strangury, the yellow-Iaundiſe, and paine in the kidneyes and bladder. And ſo will the ſeedes performe as much as the roote: ſome ſay, that the rootes may be kept ſeauen yeares in their full vertue.

The like vertue hath *Mugwort* in the diſeaſes of Women, the iuyce or pouder being vſed in Wine, Ale, or Broth. It is good alſo to apply it outwardly to the nauell, for the ſaid cauſes, ſpecially, if Parietary be ioyned with it. In this ſort it will eaſe the paine of the Stone. It will ſerue, being boyled in Oyle, as a Plaiſter to mittigate the aking Gout,

Gout, to heale contracted and ſhrunke ſinewes, and likewiſe it will coole the inflamation and ſcalding of the feete, cauſed through trauell and weariſomeneſſe. If it be put in Wine or Beere veſſels, it keepes them from ſouring.

Againſt cruell pangs in childe-bearing, let the party vſe this precious pouder to the quantitie of a drachme and a halfe in a cup of Muſcadell, or ſome other ſweete Wine; of white Amber two drachmes, of Cinamon two drachmes, and of Mirrhe two ſcruples.

Women alſo are troubled with a ſtrange longing after vnnaturall things, or that which cannot eaſily be gotten. And ſo are Maidens that are vexed with the Greene-ſickneſſe, which happens vnto them, becauſe they haue not their monethly courſes, and oftentimes becauſe of their vitiated and depraued appetites; the particular reaſon whereof I impute to the infected ſides, and tunicles of the ſtomacke, which together with the orifice thereof, are ſo full of excrements, according to the quality of the malignant humours, that they long and luſt

after things of the like nature as their humour. As if Choller abound, ſhe longs after bitter & ſharpe things, as Wormewood, Vinegar, Oranges, or Lemonds. If melancholy abounds, ſhe luſteth after things moſt vnnaturall, not fit to be ſpoken of. If ſalt flegme abounds, ſhe deſires ſalt meates. If bloud be depraued, then ſhe couets for moyſt and ſweetiſh things. The chiefe cauſe of theſe corrupted humours, as I ſaid before, ſprings from the with-holding of the naturall courſes, which reuert backe to the ſtomacke.

The cure of this diſeaſe in Women with childe, muſt proceede by gentle meanes: ſhe muſt purge with the decoction of Polipody with roſe-ſugar. A cup of wormewood wine drunke in the morning will preſerue her all the day after. If ſhee longs for that which cannot be gotten, let her drinke a ſound draught of new Milke from the Cow at the time of her fit.

But if a Maide happen to be infected with this inordinate affection, or with the Greene ſickneſſe, if ſhe be young and ſanguine, let her be let bloud, or elſe let her drinke the ponder of Steele in a cup of wine. *Stibium* is

alſo

alſo very commendable to take away the roote of this vnbridled deſire, and ſo is *Aſſara bacca*. And if the Menſtrues be ſtopt, they muſt be procured either by medicines, or at the extremeſt by opening the veine *Sa-phena* in the foote, which perhaps horſe-leeches may performe, to the better contentment of the party. Wormewood wine is paſſing good for this greene-ſickneſſe, and ſo are pils of *Aloes*. And whether ſhe be Woman or Maide, I aduiſe her, if ſhe be able, to haue change of meate at euery other meale; for nothing more delighteth nature, as we may obſerue in Cattle, which proſper beſt by varietie of paſture.

Againſt griefes of the breaſts or paps, you muſt learne whether it comes of inflamation, of the retention of the monthly courſes, or of abundance of corrupted and curded milke. The chiefe cauſes of this inconuenience proceedes of miſ-dieting: for now a daies as ſoone as a Woman is brought a bed, her keeper and goſſips, who meaſure other folkes caſes by their owne preſent appetite, doe nothing elſe but preach, now or neuer to make much of her ſelfe; telling her further,

that ſhee hath loſt much bloud, which ſhee muſt ſodainly recouer, or elſe there is no way but one. This is the vulgar faſhion: whereas in truth the bloud which a woman loſeth in that caſe, is nothing elſe but excrementall and ſuperfluous bloud, no more neceſſary to be kept, then the ouer-growne beard or nayles of a man: the full time being now come to haue it voyded, after it hath beene ſuppreſſed nine moneths, that ſo natures lap may be diſcharged of this inſupportable burthen. Therefore a woman for the ſpace of eight daies after her childing, ought to drinke nothing but ſmall Ale with ſome Mace, to obſerue a very ſparing diet, not filling her ſelfe with fat fleſh, but feeding on weake meates, as Chickens, or rather the broth of Chickens, made with a little white-wine; ſhe may eate new laid egges rearely roſted, or poched, but not aboue two at a meale: ſhe may eate panade and gelly. By this temperate fare ſhe ſhall not onely repreſſe the abundant ſtore of milke, which otherwiſe would flow vp to the breaſts too plentifully, and ſo perhaps grow curdy or apoſtumate; but alſo by this her ſparing

diet

diet, shee shall defend her tender body from a dangerous Ague.

For the preuenting of sore breasts, make a liniment of *vnguentum populeum*, and oyle of Roses, with a little vinegar, to annoynt the breasts. Likewise a Cerecloath of *Paracelsus his stiptucke Plaister*, with some *Terra sigilata*, *Bolearmoniack*, or else of *Sanguis Draconis* beaten to powder, and strewed vpon the Plaister will preserue them: but your Cerecloath must haue a hole in the middest for the nipple to come through. If the paine drawes to a sore, nothing is better then to foment the place with oyle wherein a Frog hath beene so long boyled, till the flesh be diuided from the bones. Which also is a singular remedy for the *Sciatica* and *Gout*. And if it requires ripening, you must apply this Cataplasme: the crums of white-bread, sodden in milke, with the yolke of an egge, Saffron, fresh-Butter, a few Mallowes and Roses.

Shew me some helpe against the Gout.

For as much as the originall cause of the *Gout* springs from the distempered braine, the diseased must purge the superfluous

moyſture thereof once a moneth, either with a drachme of *Pillulæ Cochiæ*, or of *Pillulæ ſine quibus eſſe nolo*: Or rather, let him for a fortnight or three weekes euery Spring and Autumne, vſe *Mechoacans Ale*, with ſome Betony, Sage, Cowſlips, or ſuch like hearbs added vnto it, in ſuch manner, as I elſewhere declared in this Booke.

Felix Platerus makes mention of an old man, of ſeauenty yeares old, which liued till foureſcore without any further torment of the Gout, although he had beene grieuouſly troubled therewith: which hapned only by the continuall vſe of the hearbe Betony; ſometimes ſteeping it in his drinke, ſometimes eating the Conſerue of it, ſome other times boyling it in his pottage, or with his meate. In the Winter time hee tooke the powder of the hearbe dryed in the Sunne or winde.

For locall medicines, let him vſe the Cataplaſmes mentioned in the laſt part of the former diſcourſe of womens breaſts. To abate and aſſuage the ſwelling, let him apply to the place the leaues of *Tobacco*, bruiſed with a little Oyle of Roſes. It is good to annoint the affected part with this Liniment: Take of

Aqua

Aqua vitæ foure drachmes, of Sage one ounce, of *Opium* one drachme, of Saffron halfe a drachme, of Camphire halfe a drachme, of the oyle or fat of a Foxe, two ounces: let all these be mixed. This soueraigne receipt will also auaile against the *Sciatica*, or any other ache in the ioynts.

If the Gout be inueterate, he may be priuiledged to take *Tobacco*, the oftner to intercept the falling downe of humours, which minister nourishment to this kinde of Disease.

Shew me some precious Salues against aches, bruises, wounds and hurts.

Against aches and bruises you may collect conuenient medicaments out of the preceedent discourses. As for example, I haue mentioned *Paracelsus his stipticke Plaister*, which is to be had at euery Apothecaries. The vertue of this Emplaster is to keepe backe the concourse and falling downe of humours. It will dry superfluous moysture: it will expell winde: it will cure a bruise or ache: it heales wounds and vlcers, breeding nothing but sound flesh: it defends from putrifaction, & wil keep forty yeers free from corruption.

Likewise I commend to euery housholder that precious salue called *Diacalcitheos*, or *Diapalmeum*, to be had at euery sufficient Apothecaries shop. This Salue will speedily heale wounds, burning pustules, the water betwixt the skin and the flesh, and all inflamations proceeding from heate: euen as the former serues to cure inueterate, olde, and ranckled infirmities of the ioynts and broken veynes.

Against paines and aches in the backe, hips, sides, knees, or any other parts of the body, the principall remedy is to purge the body with those pils which they call *Pillulas fætidas*, or with some gentle sirupe, as sirupe of Roses. After purging, it is good to procure sweate with this Receipt: The wood of *Guaiacum* one ounce, *Zarsa perilla* one ounce and a halfe, the roote of *Enula Campana* one ounce: seethe them in a pottle of small Ale, till the decoction be consumed to the halfe. Let the party drinke it morning and euening, and sweat in his bed. And if he sweates not well there, let him goe to the dry Bath, or into a warme tub, with a sheete couering the top, after he hath drunke a draught of this Ale, and let him sweat once a day. Then let

let him bathe the place well with *Aqua composita*, wherein Sage, Time, and Camomill haue beene put gently to boyle, and let him afterwards lay the ſaid hearbs vpon the affected part: or elſe, let him annoint the place with *Aqua vitæ*, wherein dryed Rue hath ſteeped, adding thereto ſome of the oyles of Spike or Iuniper. Sometimes it fals out that the paine is moſt violent in the night time: In ſuch a caſe let him drinke this potion before he goes to bed: Of the ſirupe of Poppy three drachmes, of the ſirupe of Betony one drachme and a halfe, of the waters of Bugloſſe and Sage of each one ounce.

A Defencitiue againſt bruiſing or ſtraining.

Take one ounce of Oyle of white Poppy, one ounce of Oyle of Roſes, one ounce of Wine vinegar; and boyle them together vpon a ſoft fire gently: and then annoynt the place grieued very well. And ſo lay on a Plaiſter called *Impaſtrum dia Calthetias.*

A good Oyle or Vnguent againſt the ſhrinking of ſinewes, chordes or tendance: and generally good againſt ache or numneſſe proceeding of a cold cauſe, or ſome violent ſtraine.

Take a pinte of Neats-foot oyle, or more.

of

of the gall of an Oxe halfe a pint, of Red-roſe-water foure ounces; mixe them all together and then into them put of all or of as many of theſe hearbes as you can get, viz. Hearbe-grace, Sauine, Water-mints, Sage, Lauander, Enula Campana leaues, Wormwood, Camomill, Primroſe-leaues, Yarrow, Strawbery leaues, Mallowes, Mugwort, and Eldren; of each as much as may conueniently be boyled in the oyle: and let all boyle on a gentle fire, till your Gall and water be conſumed, and that your oyle haue a fayre greene colour: Then ſtraine it, and when you haue this done, put into the Oyle a quarter of a pint, of the Muſclage of Fennegreeke, and Lin-ſeede, and March-mallow rootes, made in this manner;

How to make your Muſclage:

Take of Fennegreeke, and Lin-ſeede, and of the outward ſcrapings of March-mallow rootes, of each two ounces, the ſeeds being wel bruiſed, and mixe it with a quart of faire water, and let it ſtand three dayes, ſtirring it three or foure times a day, then let it boyle gently a little, and ſtraine it, and your Muſclage is made.

Then

Then mixe your quantitie of Muſclage with your Oyle, and let it boyle gently, ſtill ſtiring it, till your Muſclage is conſumed, then ſtraine it againe, and your Oyle is made.

And if you will you may make an Vnguent with ſome of it, with waxe and Deere-ſuet, and a little Roſin, and ſtirre it till it be cold.

A principall medicine for ſuppleing of Sinewes, and for paine and ache in them. Proued by B. R.

Take a black ſheepes head, being a Wether, with haire on it, the hornes cut off, vnwaſhed or picked, and put it into a pot full of water, and put thereto a good handfull of ſmall Mallowes with beare a white flower, a good handfull of Chicken-weede, a handfull of Violet-leaues. Or theſe following: Mawort one handfull, Veruine one handfull, Fennell one handfull, Roſemary one handfull, Holly-hockes one handfull, and put thereto a pretty quantitie of Deere-ſuet, or ſheepe ſuet: then let the pot be cloſe couered and ſtopped with paſte, and ſet it on the fire, and let it boyle ſoftly, for the ſpace

of

of sixe houres, that the bones goe from the flesh: then take the broath and all to bath the patients griefe withall: That done, take the flesh and stampe it, but be sure there be no bones in it, and lay it on a cloath plaister-wise to the griefe, and let it lye the space of foure and twenty houres, and you shal finde great ease. *Probatum.*

To heale any greene wound. Proued.

Take one ounce of Oyle of Roses, and one ounce of Venice Turpentine, and the yolke of a new-laid Egge, and foure spoonefuls of Plantin-water and Honey, of Roses a little quantitie: grinde these together very well in a morter, till they be all one, and worke cold to a perfect salue. Then put it into a Gally-pot, very close stopt, and it will last good very long so it take not winde: Dresse the wound with it cold, thus; Couer the lint with this salue, and put it into the wound, and spread it on a piece of white leather, on the fleshy side, let the leather be cut iust as big as the wound, and so apply it at morning and at night, till it be whole.

But first, alwayes before you dresse the wound, it is necessary to wash it with Plan-

tine

e water, Honey, and of Roſes, put toge-
er cold, yet warme that a little at each time
u vſe it, but in no ſort put not that warmed
your beſt water againe, for it will ſpoyle
but after the waſhing of the wound there-
th caſt it away.

A remedy for the ſwimming or giddineſſe the head, for to be vſed a moneth together ery morning faſting, and faſt foure houres ter it.

Take a toaſt of white Bread, and Engliſh oney vpon both ſides the toaſt, and let it ake in very well, and take then Claret-wine d put the toaſt in it, and let it ſoake well erein, and then eate the ſame toaſt. *This th beene proued.*

Againſt the Cough of the Lungs and Tyſicke.

Take a pinte of Hyſop-water, a pinte of orewood-water, ſixe ounces of white Su-r-candy, ſixe ounces, of ſirupe or candied Ellecampane, ſixe ounces of Licoras, a uantitie of Anniſe-ſeedes groſly bruiſed: oyle all theſe in a quart of Ale to a pinte, umming away the froath as it riſeth, and ake of this two ſpoonefuls morning and uening, lying on your backe, letting it

diſtill

diſtill downe your throate into your body

For the ſame.

Take a penny-worth of Orpiment, and powder it fine, then take a piece of new Dowleſſe, and ſpread vpon it the yolke of an Egge, and powder it with the ſame Orpiment, then cut it into three pieces, and let them dry in the Sunne: then take it in a funnell, as you doe Tobacco, faſting in the morning, twice a weeke for a moneth together.

For the ſame.

Take of Harts-tongue, of Lyuerwort, of Lungwort and of Bloodwort, of each a handfull: Boyle all theſe in a gallon of Ale-wort till halfe be conſumed, then ſtraine it, and after put into the drinke ſome Anniſeſeedes groſly bruiſed, and one pound of browne Sugar-candy, and a pretty quantity of bruiſed Licoras, and boyle them againe on a gentle fire, ſtraine it againe, and take of this ſirupe a ſpoonfull at a time.

For the dry Cough, and the cold Cough, and the poſtume on the Lights, and diſeaſes of the ſides.

Take a diſhfull of cleane pure wheate, and and another of Barley, and then take a gallon

and

d a halfe of pure water, and doe it into a ot, and let them boyle till they burſt: then raine them into a faire pan, and doe them nto the pot againe, and put thereto a quar- rne of fine Licoras, but bruiſe it firſt, and ut to it the water, then doe thereto two enny-weight of Gum-*Arabicke*, then boile em well on the fire, and ſtraine it, and put into a cleane pot, and let the ſicke drinke at morning and euening. *Proued.*

To comfort the Liuer and ſtrengthen the body.

Boyle one paper full of your China aunes, a pottle of water in a Pipkin, till halfe the water be almoſt waſted, then put in a Chic- ken, one flake of Mace, a ſprig of Roſe- mary, and the vpper cruſt of a manchet, and ſo boyle them till there remaine but three quarters of a pinte of broath, then ſtraine it, and drinke the better halfe earely in the morning, and ſleepe after it if you pleaſe; and drinke the leſſer halfe betweene foure and fiue in the after-noone, and make it freſh euery day for thirteene dayes.

A medicine for the Flixe.

Take Cinamon and bruiſe it well, and boile it in water vntill the water be very red,

and

and then ſtraine it, and take Almonds and ſtampe them, huskes and all vnwaſhed: and grinde them as for Almond milke, and ſtraine the Almonds with the Cinamon water: and in a little of the drinke put in ſome Sugar, if the party will not drinke it without, one of the Bals is to be ſcraped into it, or into any other drinke or broath that hee taketh. To make the Bals: Take one handfull of Flower, and knit it vp hard in a cloath, like a Tennis-ball, and put it into ſeething water, and let it not leaue ſeething for three houres or better, (and ſcrape off the out-ſide till it be hard, after it hath done ſeething.) Let it be hard and dry like a chalke-ſtone, and then vſe it as before; alwayes noting to keepe warme cloathes to the parties belly and ſtomack. Take ½ a pound of Almonds to ſomething more then a quart of water.

For the Rupture.

Make Mutton pottage with theſe hearbes ſmall chopt: Plantine, Dazie leaues, and rootes of Sanicle (otherwiſe called mother in the wood) Scabious, of each a like quantitie, and a leafe or two of Comfrey; and if hee be bound, then ſeethe it in his broath twice in the

the weeke *Polipodium* of the Oake: let him eate this pottage two or three dayes; and let him drinke faſting, and laſt at night a quarter of a pinte of Poſſet-ale, wherein hath beene ſod the hearbes aboue named, and lay vpon the place of the Rupture, a plaiſter of the aboue-named hearbes: but a double quantitie of Sanicle or more, mixt with waxe, sheepe or deere-ſuet. After his Poſſet-ale, let him lye vpon his backe halfe an houre at the leaſt.

For a Purge.

Polypody-rootes.
Sena.
Sarſa Parilla.
Hermodactilles.
Madder-rootes.
} of each foure ounces.

Agrimony.
Scabius.
Nutmegs.
Licoras.
Fennell-ſeedes.
Cinamon.
} of each halfe an ounce.

Macis one quarter of an ounce.

Theſe aforeſaid are to be ſteeped in tenne

quarts of white Wine, and to ſtand ſeauen dayes, and then to take it faſting, morning and euening.

Note for the vnderſtanding of ſuch weights as are here expreſſed, that a Scruple containes twenty Barley-cornes: a Drachme containes three Scruples: and that one Ounce containes eight Drachmes.

What be the cauſes of hot and burning diſeaſes.

The cauſes of hot infirmities be ſixe: The firſt are the motions of the minde: as wandring loue, anger, feare, ſorrow, and ſuch like. The ſecond, the motions of the body; as, immoderate carnall copulation, vehement labours, ſtrayning, hard riding. The third, long ſtanding, or ſitting in the ſunne, or by the fire. The fourth cloſing or ſtopping of the pores; which happeneth by immoderate annointing, bathing, or otherwiſe thickning the skinne: ſo that the holes whereby the ſweate and fumes doe paſſe out, be ſtopped. The fift putrifaction of humours by diſtemperature of meates and long watchings. The ſixt and chiefeſt cauſe of hot and burning ſickneſſes is the vſe of hot things wantonly

wantonly taken into the body, as ſpiced meates, ſtrong drinke, wine, *Aqua-vitæ*, balme water, and ſuch like, which they call cordiall, bringing at the firſt preſent eaſe vnto could diſtempers, but afterwards in continuance of time, being vſed euery day, and perhaps in warme weather, they cauſe ſtrange ſymptomes vnto the takers, as violent fitts, the mother, ſwouning, weeping and gnaſhing of teeth, like the paines of hell. And this puniſhment chanceth but deſeruedly vnto ſuch careleſſe wantons, which giue themſelues ouer to ſuch prepoſterous orders. To theſe I may adde the gluttonous taking of *Tobacco*, vncorrected, and vnaduiſedly vſed at vnſeaſonable times. Little doe our debauched gallants thinke, that *Tobacco* is a vehement, dry, and hot medecine, a biting and griping enemy vnto the chollerick or melancholick conſtitution, and aboue all, a very poyſon vnto young people, whoſe naturall heate, true, and truely bred, will quickly turne into a heat vnnaturall, when their braines and principall animall powers are beſooted or rather beſotted with this fiery fume, ſo that all our cooling waters of En-

diue, ſuccory, nor yet all the water of the riuer *Thames* ſhall be able to alay this parched heat and helliſh inflamation conceiued by the immoderate taking of *Tobacco*. For this is a ſentẽce worthy to be written in letters of gold, that, *It is not a violent heat, but a milde oylie warmth, which helpes concoction and nouriſheth the body*. The heat haſtely got by *Tobacco & ſtrong drinks* laſteth but a little ſeaſon; the other conſiſting in radicall moiſture milde and temperate, like luke-warme milke, comes onely by naturall growth, by tender watrings, and lengthneth life.

What be the cauſes of colde infirmities?

The cauſes of colde infirmities be eight: the firſt is, the colde aire: the ſecond is, too much repletion: the third is, want of good meate: the fourth is, the vſe of colde things: the fift is, too much quietneſſe: the ſixt is, opening of the pores: the ſeauenth is, oppilation in the veines or arteries: the eight is, vnſeaſonable exerciſe.

VVhat is the chiefeſt cauſe of death?

The chiefeſt and vnauoidable cauſe of our deathes is the contrarietie of the Elements, whereof our bodies be compounded.

Foo

For the qualitie, which is predominant ouer the temperature (or mediocritie) beginneth to impugne and fight with his contrarie, which is more weake, vntill it ſee the vtter diſſolution of the ſame.

Of the Age of Man.

Chap. 2.

Into how many ages is mans life diuided?

MAns life by the computation of Aſtrologers, is diuided into ſeauen ages: ouer euery one of which, one of the ſeauen planets is predominant: the firſt age is called infancie, which continueth the ſpace of ſeauen yeares. And then the Moone raigneth, as appeareth by the moyſt conſtitutions of children, agreeing well with the influence of that planet.

The ſecond age named childhood, laſteth ſeauen yeares more, and endeth in the fourteenth of our life. Ouer this age, *Mercurie* (which is the ſecond ſphere) ruleth; for then children are vnconſtant, tractable, and ſoone enclined to learne.

The third age endureth eight yeares, and is termed the ſtrippling age: It beginneth at the fourteenth yeare, and continueth vntill the end of the two and twentieth. During which time, gouerneth the planet *Venus*: For then we are prone to prodigality, gluttonie, drunkenneſſe, lechery, and ſundry kindes of vices.

The fourth age contayneth twelue yeares, till a man be foure and thirtie, and then is he named a young man. Of this age the *Sunne* is chiefe Lord: Now a man is wittie well-aduiſed, magnanimous, and comming to know himſelfe.

The fift age is called mans age, and hath ſixe and twentie yeares for the continuance thereof, ſubiect to *Mars*; for now a man is ſtout, couetous, and worldly.

The ſixt age hath fourteene yeares, that is, from three-ſcore, till three-ſcore and fourteen. This age is termed *Viridis ſenectus*, that is, flouriſhing olde age: of which *Iupiter* is maſter, a planet ſignificant of equity, temperance and religion.

The ſeauenth and laſt (by order) of theſe ages continueth the reſidue of a mans life.

This

This age, by the meanes of that planet *Saturne*, which is melancholick and moſt ſlow of all other, cauſeth man to be drooping, decrepit, froward; cold, and melancholick. It is alſo a thing worthy to be noted, that a man of threeſcore yeares, borne in theſe cold countries, is luſtier then a Southerne man at 50. I meane, then he that is borne from the 40. deg. Southward.

Why did men liue longer before the floud, then they doe now?

The principall reaſon, why men in thoſe dayes liued longer then we doe is becauſe they had not then any of the cauſes, which ingender in vs ſo many maladies, whence conſequently enſueth death. Their liues were vpholden by the courſe of the heauens, with the qualities of the planets and ſtars, being at that time farre more glorious and gratious then now. There were not ſo many Meteors, Comets, and Eccliſes paſt, from whence now diuers and innumerable circumuolutions proceed.

Wee muſt alſo vnderſtand, that our firſt Parents were created of God himſelfe, without any other inſtrumentall meanes. And

againe, the earth in thoſe dayes was of greater efficacie to bring forth neceſſaries for mans vſe, then it is in this crooked and outworne age. The ſoyle was then gay, trim, and freſh: whereas now by reaſon of the inundation (which tooke away the fatneſſe therof) it is barren, ſaltiſh, and vnſauorie.

To conclude, they knew the hidden vertues of hearbs and ſtones, vſing great continence in their dyets and behauiours. They were ignorant of our delicate inuentions and multiplied compounds. They knew not our dainty cates, our marchpanes nor our ſuperfluous ſlibber ſauces. They were no quaffers of wine or Ale, nor were they troubled with ſo many cares, nor with paſſions of Enuy and Malice.

Tell me the certaine time, wherein man muſt of neceſſitie die?

To die once is a common thing to all men. For that was ordained as a puniſhment of *god* for our fore-parents, when with longing and luſtfull thoughts they tranſgreſſed his cõmandement in the Garden of triall: but to tell how, and at what time, that is a ſecrecie neuer diſcloſed to any creature. Such as the

mans

mans life is, ſuch is his death. A Righteous man dieth righteouſly. But a wicked man hath a wicked end, dying without repentance. Death is a ſodaine and ſullen gueſt, neuer thought on, before hee apprehendeth vs as his ſlaues. When wee thinke our ſelues ſafely mounted on the pinacle of worldly felicity, he vnawares ſuppreſſeth vs rudely, and ſmiteth vs deadly.

For which conſideration, O mortall men, lead your liues vprightly, harken not vnto the counſels of contentious perſons, nor like greedie Cormorants ſnatch vp other mens rights.

Aboue all things, *Remember thy Creator in the dayes of thy youth, or euer the euill dayes doe come, or the yeeres approach, wherein thou ſhalt ſay, I haue no pleaſure in them: or euer the Sunne become darke, or the Light, or the Moone, or the Starres, or the Clouds returne after the raine: when the keeper of the houſe ſhall tremble, and the ſtrong men ſhall bowe themſelues: when the grinders ſhall ceaſe, becauſe they are few: when they ſhall waxe darke that looke out by the windowes: when the doores ſhall be ſhut without by the baſe ſound of the grinding, and thou ſhalt*

riſe

riſe vp at the voyce of the bird: and all the daughters of ſinging ſhall be abaſed, when men ſhall feare both in high places and in the ſtreetes: when the Almond ſhall flouriſh: and the Graſhopper ſhall be a burthen, and concupiſcence driuen away. While the ſiluer cord is not lengthned, nor the golden Ewer broken, nor the Pot broken at the well, nor the wheele broken at the Ciſterne. Eccleſiaſt. cap. 12.

What is Solomons meaning by this darke Riddle?

This wiſe King obſeruing the careleſneſſe and vnthankfulnes, of mankind toward their *Maker*, aduiſeth them to ſerue him while they are young and able, and not to deferre repentance vntill old age. To which agreeth that of *Syrack*. *Goe to the Phyſitian, before thou be ſicke. Call vpon God ſaith Solomon while thou art ſtrong, or euer the euill dayes doe come vpon thee*, that is, before decrepit old age, which is ſubiect to a world of euils, doe ſteale vpon thee. *Or euer the ſunne become darke, or the Light, or the Moone, or the Starres*: that is, before the ſight beginnes to waxe dimme, which now giues light to thy body, as the Sunne to the world. *Or euer the Clouds returne after the raine*, that is, *before ſtarke*

blindneſſe,

blindneſſe, as a black cloud ſeaze vpon thy eyes, after they haue ſhed many a wofull teare, and quite wafted their Chriſtalline humour. *When the keepers of the houſe ſhall tremble*, that is, when the hands and armes, beeing the defence of thy body, ſhall ſhake with the palſie, and faile of their proper functions: *When the ſtrong men ſhall bow themſelues*, that is when the legges, which euen now ſtood vp as ſtrong props and pillers to thy body, ſhall bend and become weake. *When the grinders ſhall ceaſe, becauſe they are few*, that is, when the teeth, which grinde and chew the meat, ſhall rot and faile. *When they ſhall waxe darke which looke out by the windowes*, that is, when thy vitall powers and thy liuely ſences which now looke out and breath by the windowes and pores of thy body, ſhall diminiſh and become darke. *When the doores ſhall be ſhut without, by the baſe ſound of the grinding*, that is, when thy mouth ſhall be ſo faint and narrow, that it cannot open without much a doe by the feeble noiſe of thy toothleſſe gummes. *When thou ſhalt riſe vp at the voice of the Bird*, that is, when thou ſhalt not be able to ſleepe by reaſon of age, but riſe vp at the crowing of

of the Cocke. *When the daughters of singing shall be abased*, that is, when thy eares can no longer attend to musicall instruments by reason of deafenesse. *When men shall feare both in the high places and in the streetes*, that is, when thou shalt be a feard to clime vp, and also shalt stumble on the plaine. *When the Almond shall flourish*, that is, when thy head shall grow with a white fleece. *When the grashopper shall be a burthen*, that is, when thy legs are so gouty and crazed, that thou canst not beare the least waight of a worme. *When concupiscence shall be driuen away*, that is, when thou shalt haue small appetite to thy meate. *Or euer the siluer cord bee lengthned*, that is, before thy knotty backe-bone be stretched forward by reason of the supple marrow thereof. *Or the golden Ewer be broken*, that is, before the heart that spouteth life to all the veins, the first that liues, the last that dieth, be quite extinct; and before *the cheft of gall* be altogether split. *Or the pot broken at the well*, that is, the stomacke and the *great veine*, that can receiue no more nourishment or heat from the *Liuer*. *Or the wheele broken at the Cesterne*, that is, or euer the neruous pannacles belonging to the vessell

ſell of vrine or bladder, become ſo weake, that it holds out no longer. A very perfect deſcription of old age.

Which be the moſt dangerous yeares in mans life?

The auncient Sages, by curious notes haue found out, that certaine yeares in mans life be very perillous. Theſe they name climactericall or ſtayrie yeares, for then they ſaw great alterations. Now a climactericall yeare is euery ſeauenth yeare; The reaſon is, becauſe then the courſe of the planets returne to *Saturne*, who moſt commonly is cruell and noyſome vnto vs. And euen as the Moone, which is the next planet vnto vs, and ſwifteſt of courſe, paſſeth almoſt euery ſeauenth day into the contrary ſigne of the ſame qualitie, from whence ſhe came forth, and there-hence bringeth the criticall daies: ſo *Saturne*, which is the planet furtheſt from vs and ſloweſt of courſe (for hee reſteth in one ſigne ſo many yeares, as the Moone doth dayes) bringeth theſe climactericall yeares, and cauſeth ſundry mutations to follow. Hence is it, that in the ſeauenth yeare children doe caſt and renew their teeth. In

the

the fourteenth yeare proceedeth their ſtripling age: and betwixt that and the fifteenth yeare, there fals out in the body a tumultuous hurly-burly, or wambling commotion of humours, which in ſome breake out into ſcabs or hot watry iſſues, in others into kindes of Agues. In the one and twentieth, youth: And when a man hath paſt ſeauen times ſeauen yeares, *to wit*, nine and forty yeares, hee is a ripe and perfect man. Alſo, when he attaineth to ten times ſeauen yeares, that is, to the age of threeſcore and ten, his ſtrength, and chiefeſt vertue beginnes to fall away. And againe, euery ſeauenth yeare was by Gods owne inſtitution pronounced hallowed; And in it the *Iſraelites* were prohibited to manure their grounds, or to plant vineyards.

Aulus Gellius mentioneth that the Emperour *Octauian* ſent a Letter vnto his ſtepſonne, to this effect: *Reioyce with me my ſonne, for I haue paſt ouer that deadly yeare and enemie to old age, threeſcore and three.* In which number the ſeauenths and ninths doe concurre.

The ſixe and fiftieth yeare is very dange-

rous

rous to men borne in the night ſeaſon, by reaſon of the doubled coldneſſe of *Saturne*. And the threeſcore and third yeare is very perillous to them that be borne in the day time, by reaſon of the dryneſſe of *Mercury* and *Venus*. It is alſo obſerued, that the nine and fortieth yeare compoſed of ſeauen times ſeauen is very dangerous.

Others againe of our late Criticks collect by experience, that in the ſeauenth year more vnnaturall ill humours are engendred, then the true and naturall conſtitution of the body can poſſibly digeſt, becauſe the liuer and heart being the radicall fountaines of the bloud, by little and little are ſo corrupted within the compaſſe of ſixe or ſeauen yeares, which cannot chuſe but at the laſt breake out, like the Paroxiſmes, or fits of an Ague tertian or quartane, in ſome kinde of bodies at the ſeauenth yeare, and in others of a ſtronger abilitie, at the ninth yeare. So when theſe ſteps are paſt, the liuer and heart doe prepare humours for the yeares or ſteps following, vntill it burſt out into a remarkeable euent.

Finally, whenſoeuer any man entreth into theſe

theſe climacterical yeares (if certaine tokens of imminent ſickneſſe doe appeare, as wearieſomneſſe of the members, griefe of the knees, dimneſſe of ſight, buzzing of the eares, loathſomneſſe of meate, ſweating in ſleepe, yawning, or ſuch like) then let him inceſſantly pray and beſeech God to protect and guide his heart; let him be circumſpect and curious to preſerue his health and life, by Art, nature, policie, and experiments. Or if no eminent cauſe appeare, let him purge aforehand, the better to preuent the increaſe of humours.

Which be the Criticall dayes?

The *criticall dayes* are the firſt and ſeauenth of *Ianuary*. The third and fourth of *February*. The firſt and fourth of *March*. The eight and tenth of *Aprill*. The third and ſeauenth of *May*. The tenth and fifteenth of *Iune*. The tenth and thirteenth of *Iuly*. The firſt and ſecond of *Auguſt*. The third and tenth of *September*. The third and tenth of *October*. The third and fift of *Nouember*. The ſeauenth and tenth of *December*.

Which humours are predominant in the night ſeaſon, and which in the day time?

Euery

Euery one humour raigneth ſixe houres. Bloud is predominant from nine a clocke in the night, vntill three a clock in the morning. Choler from three a clock in the morning, till nine. Melancholy ruleth from nine a clocke in the morning, till three in the euening. Likewiſe Flegme gouernes from three in the euening, vntill nine a clocke at night. So that flegme and melancholy doe raigne at night, and bloud and choler in the day time. Alſo bloud hath his dominion in the Spring time, choler in the Summer, melancholy in Autumne, and flegme in Winter. For which reſpects, I aduiſe you (if perchance you fall into a diſeaſe) to marke well in the beginning of your ſickneſſe, the houre and humour then raigning, that thereby you may the ſooner finde out remedy. In concluſion you muſt conſider of the critical dayes: in which great alterations either towards your recouery or towards your further ſickneſſe will enſue. Moſt commonly the critical day happeneth the ſeauenth, the fourteenth, the one and twentieth, or the eight and twentieth day from the beginning of your ſickneſſe. Notwithſtanding, according to the courſe of the

Moone, the fourth day, the eleauenth, the ſeauenteenth and the foure and twentieth day from the beginning of your ſickneſſe, will foretell you whether you ſhall amend or waxe worſe.

Of the foure Humours.

Chap. 3.

What is an Humour?

AN humour is a moiſt and running body, into which the meate in the Liuer is conuerted, to the end that our bodyes might be nouriſhed by them.

What is the nature of the ſanguine humour?

The ſanguine humour is hot, moiſt, fatty, ſweet, and ſeated in the liuer, becauſe it watereth all the body, and giueth nouriſhment vnto it: out of which likewiſe iſſue the naturall ſpirits, like vnto ſmall and gentle windes, that ariſe out of riuers and Wels.

What is the flegmaticke humour?

The flegmatick humour is of colour white, ſomewhat brackiſh, like vnto ſweat, and properly

perly placed in the kidnyes, which draw to themſelues the water from the bloud, thereby filling the veynes, in ſtead of good and pure bloud.

What is the Cholericke?

The Cholericke humour is hot and fiery, bitter and like vnto the flower of wine. It ſerueth not onely to cleanſe the guts of filth, but alſo to make the liuer hot, and to hinder the bloud from putrifaction.

What is the Melancholicke humour?

The *Melancholicke humour* is the very grounds, lees, feces, or neceſſary dregs of pure and perfect bloud, in colour bright and ſhining like vnto moulten gold, ſomewhat inclining to purple, little in quantitie, but great in operation: For as *Ariſtotle* ſaith in his *Problemes*, *Melancholicke* men are moſt witty, and endowed with ſharper and deeper vnderſtanding then any other: which, as I take it, happens vnto them becauſe their ſpirits ſpring from this humour, well vnited and compacted; not vnlike vnto the ſpirits of wine well diſtilled, which are drawne out of the grounds and lees of pure wine: This kinde of *Melancholy* is in euery man liuing

more or leſſe, and flouriſheth naturally in the Spleene.

What kinde of Melancholy *is that which hurts the body?*

That which is like coale or parched earth, which is not the grounds of perfect bloud, but a certaine earthy, aduſt, burnt, or ſcorched matter, ariſing out of the generall aduſtion and corruption of the foure humours, or at leaſt out of the aduſtion of any one of theſe. For ſomtimes vnnaturall *Melancholy* is ingendred eyther of cold flegme ouer-hardened, or of yellow Choler ouer-dried, or of naturall *Melancholy* it ſelfe, which is the worſt of all. The diuerſities of effects, proceeding from this kinde of naturall humour moued the ancient Phyſitians to diſtinguiſh *Melancholy* into three ſorts: whereof the firſt proceedeth from the annoyed braine: the ſecond commeth, when as the whole conſtitution of the body is melancholicke: the third ſpringeth from the bowels, but chiefely from the ſpleen and liuer. This is called the *Hypochondriake* or *windy Melancholy* begotten of raw and corrupted humours; which make vs puffe and ſwell with idle thoughts.

Shew

Shew me a diet for melancholicke men.

First, they muſt haue lightſome chambers, and them often perfumed. Secondly, they muſt eate young and good meat, and beware of Beefe, Porke, Hare, & wilde beaſts. Thirdly, let them vſe Borage, Marigold, and Bugloſſe in their drinke and broathes. Fourthly, Muſicke is meete for them. Fiftly, they muſt alwayes keepe their bodies looſe and ſoluble. And if neceſſitie vrge them to take any purgatiue Phyſicke, let them beware of violent Purgations, and proceed by little and little, with gentle meanes.

The fift Section.

Of the wicked Motions of the Minde. CHAP. I.

What be the Paſſions of the Minde?

THe paſſions, motions, or perturbations of the ſoule, which otherwiſe may be called the accidents of the ſpirit, are ſtrange or ſodaine inſurrections

rections and rebellious alterations of a tumultuous troubled ſoule which with-draw it from the light of reaſon, to cleaue and adhere vnto worldly vanities.

Wherein conſiſts the cure of the ſpirituall maladies?

As the cure of the bodies griefes conſiſts chiefely in the knowledge of thoſe cauſes which engender them: ſo in like manner, for the cure of ſpirituall maladies, we muſt ſearch out the cauſes from whence they doe proceede. And as the cauſes of the bodies griefes are two, outward and inward: ſo the cauſes of ſpirituall diſeaſes are likewiſe two, outward & inward. The outward are diſgraces, iniuries, hatred, miſery, loſſe of honour, and ſuch like accidents: which we call outward; becauſe they ariſe out of our bodies, able to ſtirre vp a world of troubles in our Spirits. The inward cauſes of ſpirituall maladies are two-fold: the one corporall, which preſently at the firſt bickering doe torment the body: the other meerely ſpirituall, rightly termed the paſſions of the ſoule, which torment the ſoule it ſelfe. The Phyſitian therefore that will cure theſe ſpirituall ſickneſſes, muſt inuent

ment and deuiſe ſome ſpirituall pageant, to fortifie and helpe the imaginatiue facultie, which is corrupted and depraued; yea, hee muſt endeuour to deceiue, and imprint another conceit, whether it be wiſe or fooliſh, in the Patients braine, thereby to put out all former phantaſies.

Of the chiefeſt paſſions of the Soule. CHAP. 2.

Which are the chiefeſt paſſions of the ſoule?

THe chiefeſt ſpirituall paſſions are voluptuous Loue, Iealouſie, Anger, Choler, Reuenge, Sorrow, Feare, and Enuy.

What is Loue?

Loue is an affection, whereby the minde luſteth after that which is eyther good indeede, or elſe that which ſeemes vnto it to be ſo. Among other cauſes which beſot men towards this affection of Loue, I finde Idleneſſe to be one of the principall, which being taken away, the force of loue preſently decayeth, according to that of the Poet:

Otia ſi tollas periere Cupidinis arcus.

Next, I finde that mortification of the flesh weakneth nature, and consequently subdueth lust. Last of all, time and age doe conquer this tyrannous motion: but indeed the Grace of God, which enlighteneth the eyes of our vnderstanding, to regard and meditate on the holy Scripture, is the most soueraigne and comfortable water of life, which cooleth and allayeth the fiery stings of vnlawfull loue.

What is the cause of Loue?

The cause of Loue among fooles is beautie: but among good men the vertues of the minde are the principles of Loue, for they are euerlasting: and when all other things, as beautie and riches doe decay, yet they become more fresh, more sweet, and inestimable then before. Hence it is, that we are counselled to chuse wiues, not by our eyes, but by our eares; that is, not by prying into their fairnesse of bodies, but by inward contemplating of their honest deedes and good huswiueries. Ordinarily the most beautifull and goodly sort of men, and such as are deckt with bodily gifts, are most deformed and vicious in their soules. There is alwayes a great combat

combat betwixt chastitie and beauty, so that we seldome see faire women to be honest matrons: the reason is, because they prefer the phantasticall pleasures of their bodily senses, before the true and right noble vertues of the minde. Such (as the *Spaniard* saith) are like an apple, which is faire without and rotten within: *La muger hermosa es como la manzana, de dentro podrida, y de fuera galana.*

Shew mee some other meanes to remedy the stings of vnlawfull loue.

Forasmuch as examples are the most familiar meanes to edifie and arme a diseased minde against the assaults of inuisible temptations, I wil lay downe some, which our moderne Writers haue recorded for true. The Passion of Loue hath beene so violent and vehement in some, that the wisest, as *Salomon*, haue turned to be Idolaters: and braue Martialists, as *Hercules* and others, haue become fooles or mad men. Saint *Augustine Lib.* 11. *Trinitat. cap.* 4. rehearseth a story of one in his time, that had such a strong and strange apprehension of his mistresse body imprinted in his braine, that hee imagined himselfe really present with her, and committing of carnall

nall copulation with her so sensibly, *Vt ipsa quasi misceri sentiens etiam genitalibus flueret*; that I may vse his owne words.

For the cure of this beastlike and slouenly sinne, I will content my selfe with three famous examples.

There dwelt in *Alexandria* a dame of great beauty, and of greater learning, called *Hippatia*, which publikely read vnto Schollers. It came to passe, that one of her chiefest Schollers became so inamoured of her, that the ardent desire of loue compelled him to discouer vnto her his passion, entreating her to pitty his languishing state. *Hippatia* a very wise woman, and loath to cast away so worthy a Scholler by a cruell disdain, bethought her selfe of this subtill and sodaine remedie: she out of hand prouided her of a filthy, bloudy, and mattry smocke: and after she had inuited him to her chamber, faining her selfe willing to giue him contentment, she tooke vp her peticote, and shewed him her flowry contagious smocke, speaking vnto him after this manner: My friend, I pray thee see here how thy iudgement hath beene abused; see what thing thou loueſt so precious: examine

more

more ſtraightly, what motiue induced thee to loue ſuch filthy trompery, ouer-caſt and diſguiſed with a glozing beauty. At theſe words, the young man began to be aſhamed, to repent himſelfe, and thenceforth to become more wiſe and ſober.

It is reported of that great Scholler *Raimundus Lullius*, that falling in loue with a fair Gentlewoman, he preſſed her very earneſtly to reſpect him. She to diſpatch and to eaſe his paſſion, concluded to lye with him: but when ſhe came, ſhe preſently ſhewed him her left dugge moſt vgly to behold by reaſon of a canker which had almoſt rotted it: At which hideous ſight his courage ſodainely quailed, and cooled in ſuch ſort, that his luſtful loue was conuerted into a charitable loue to ſtudy for ſome extraordinary Phyſicke to helpe her.

A Lawyer of *Tholouza* for his further learning hauing trauelled into *Italy*, was at length inſnared with loue at *Venice*. Whereupon he often paſſed by the doore of his miſtreſſes houſe, and made many tokens of his good will towards her. He attempted by the aſſiſtance of Bawdes to corrupt her with gifts,

and

and in the end with much adoe, hee found meanes himselfe to impart his loue vnto her. The Gentlewoman with bitter threatning repulsed him. All which could not cause him to desist from his idle enterprise, so vnbrideled was his affection, so violent his motion. But at the last perceiuing his purpose frustrate and hopelesse, hee fell into a franticke humour, and one morning among the rest, in the *Church* of *Saint Marke*, casting himselfe through the Guard, endeuoured to murther the Duke; but this amourous foole, as *God* would haue it, was resisted, & led into prison. The matter was examined very straightly, & at the last it was found that Loue had made him mad. The wise *Senate* vpon graue deliberation dismissed him, committing his cure to that famous Physitian *Fracastorius*, who at that time dwelt in *Venice*. This learned man vndertaking his charge and cure, disguised a Courtizan like the Gallants mistresse, to lye with him a whole night, and to yeeld him his amorous contentment, vntill hee was weary. Then hee caused him to be well couered with clothes, til he fell into a sweat. His phantasie and lust being thus partly pleasured, he pro-

proceeded to other meanes, to purge him of his melancholicke humours, ſo that at length he reſtored him to his former ſtate. I write not this to the intent it ſhould ſerue for a preſident, (the ſame being diameter-wiſe repugnant to our *Makers* Commandement) but becauſe our Phyſitians ſhould counſell the youthfull amorous to marry, rather then to burne in vnlawfull deſires: and the amorous marryed to content himſelfe with the wife of his youth, giuing her due benenolence, and ſatisfying his burning luſt vpon her body, whom *God* hath ioyned with him for that purpoſe: for ſurely, by this carnall copulation the vaporous fumes of the ſeede are taken away from the Patient, which doe infect his braine, and lead him into melancholy. By how much the more and longer they continue in the body, ſo much the more thoughts doe they engender, which at laſt will turne to folly or madneſſe.

What is Iealouſie?

Iealouſie is a doubtfull quandary of the minde, for that the ſoule ſuſpects a corriuall or copartner in the thing beloued. Out ignorance in diſcerning ſpirits, and the diſcor-

ding

ding tunes of our ſoules affections occaſion this ſtrange breach, or ſuſpicious ſcruple in our conſciences. Wherefore yee huſbands, beginne betimes to admoniſh your wiues of the ſoules ſaluation: let not their pride draw you to conſume your meanes in *London*, nor to conuerſe with courting temporizers:

Exeat ex Aulâ qui velit eſſe pius.

Let no day eſcape without prayers and thankſgiuing vnto the *Lord*. Ioyne together as true yoake-fellowes in *Gods* ſeruice, daily proſtrating your ſelues before his omniſcient preſence, leſt Sathan creepe into your careleſſe hearts, and miniſter iuſt cauſe of Iealouſie vnto you. If the head gets in, the whole body followes. If the head be well, the body can hardly be diſtempered: ſo if Huſbands doe their duties towards *GOD*, their Wiues will imitate them in time, and conforme their liues according to the ſquare of vnitie. O noble vnitie, which ſhapeſt this indiuiduall vnion betwixt man and wife, not onely in their bodies conſtitutions, but in their ſoules coniunctions, firme, ſtable, neuer to be remoued: Bone of my bone, fleſh of my fleſh:

Tu nostra de carne caro, de sanguine sanguis,
Sumptaq; de nostris ossibus ossa geris.

As *Adam* spake to *Euah*. Away therefore yee iealous *Italists* with your golden lockes, with your artificiall chaynes, with your straight mewings. If *Pasiphae* cannot haue the company of a man, she will yeeld here body to a wanton Bull. If *Ariostoes Queene* be restrayned one way, she will satisfie her appetite another way with a deformed dwarfe: *Qui era tanto dotto, per mettre la Regina sotto.* There is no locke nor chaine comparable vnto the feare of the *Lord*, whose wrath is a consuming fire. The very thought of *Hels* torment terrifies the conscience more then all the worldly deuices of flesh and bloud.

Of Anger. CHAP. 3.

What is Anger?

ANger is a vehement affection, because it sees things fall out contrary and crosse like to reason: at least the angry man is so conceited. But for the suppressing of this mad

mad fit and ſcolding fury, let the patient auoid ſtrong drinkes and ſpiced meates, which doe inflame the bloud, and ouer-heat the bodies furnace.

Why doe ſome looke red, and others pale when they be angry?

Some when they are angry become red, becauſe their bloud aſcendeth vp into the head: and theſe are commonly of a ſanguine complexion, and not ſo much to be doubted: Others waxe pale when they are angry, becauſe the bloud is retyred vnto the heart, whereby they become full of heart, and very dangerous. And theſe are of a mixt complection, or melancholicke.

What is Choler?

Choler is a fiery paſſion of the minde, becauſe it ſeeth all things fall out contrary to expectation: there are two ſorts of choler abounding in euery man; the one open, the other hidden: wherof this latter is more dangerous: From both of them, being terrible ebullitions and motions of the ſpirit, all the body, the bloud, and humours become heated and chafed: inſomuch that they grow to be ſulphureous, kindleing of fiery Feuers,

Pleu-

Pleuriſies, gall in the ſtomacke, yellow Iaundiſes, tumours, *Eriſipelaes*, itch, and innumerable other maladies, as well externall as internall: whoſe chiefeſt and ſpecifique cure conſiſteth in that Chriſtian vertue *Patience*: as for other Phyſicke to coole the violence thereof I leaue to another place.

What is Reuenge?

This Infirmitie aſſailes a paſſionate ſpirit after ſome proffered iniury, and wiping durt with durt, exaſperates it ſelfe.

I will, quoth Will, *reuenged be.*
Not ſo, quoth Wit, *be rul'd by me.*

What is Sorrow?

Sorrow is an affection of the minde, whereby it is oppreſſed with ſome preſent euill, and languiſheth by little and little, except it finde ſome hope or other to remedy the griefe thereof. It ſtifleth vp the purer faculties of the ſoule, cauſeth a man to fall into a Conſumption, and to be weary of the world, yea, and of himſelfe.

How many kindes of Sorrowes are there?

There be two kindes of Sorrowes: the one deepe and heauy, the other ſhort and temporary. The former is properly termed

Sorrow, the latter *Mourning*. Their cauſes are outward and inward: the outward are grieuances which happen vpon diuers occaſions: eyther for the loſſe which Huſbands receiue by reaſon of their Wiues deaths; or by reaſon of ſome deare friends death, which in nature we loue extreamely; or elſe by reaſon of the ſhipwracke or diſcredit of our name, fame, and goods. To theſe outward cauſes I adioyne the depraued dyet of the melancholicke, which engender melancholicke humours: as thoſe euill weedes and ſeeds, which our Farmers gather among their corne, grinding the ſame, with the reſt, into bread or malt. Out of theſe corrupt ſeedes malignant vapours ariſe vp into the head, which intoxicate the braine, whirling about the imaginatiue facultie, ſtraying vp and downe along the memory, and eclipſing the light of the vnderſtanding. The inward cauſes ſpring from melancholicke or burnt bloud, contained within an inflamed braine, and there-hence tainting the veynes and whole body. Of this blacke and enraged bloud, which originally proceede from the diuerſities of vapours or exhalations, there grow

grow diuerſities or diuers ſorts of Sorrowes, which diuerſly worke vpon the functions of the imagination.

For if it be true, that the ſoule is in the bloud, and diſperſed through euery part of the ſame, (as God is wholy in the world, and wholy in euery part of the ſame) then ſurely muſt it follow, that the variety of the bloud doth change and diuerſifie the vnderſtanding, and alſo that the actes of the vnderſtanding ſoule doth change the humours of the body: ſo that out of theſe diuerſities of tainted humours there are ingendred ſtrange and wandring phantaſies, cauſed by reaſon of ſuch blacke bloud, ſmoake and ſweat, which is crept into the humour of melancholy.

Some of extreame ſorrow haue turned mad, famiſhing themſelues to death: ſome imagined themſelues to be Vrinals of glaſſe, expecting when they ſhould bee broken through ſome accident: ſome thought that they were become Owles, and therefore feared to be ſeene abroad in the day time. Among theſe ſorrowfull ſots, I cannot but remember a Gentleman of *Venice*, with whom I was familiarly acquainted at the Citie of

Noua-palma in *Italie*, about fourteene yeares paſt. This Gentleman by reaſon of croſſes, hauing fallen into a ſorrowfull diſcontentment, began to ſcorne all them of his ranke, and grinding the world as it were into oatmeale, would eyther be *aut Cæſar, aut nihil*, eyther a Monarch, or a Molecatcher: And to this end he ſtudyed by what meanes hee might aſpire to the Empire. At the laſt, hauing wearied his braine with the loſſe of many a nights ſleepe, to his bodyes annoyance, hee imparted his minde vnto mee: whereupon, to put him out of dumps, by degrees, I aduiſed him to leaue off his ſolitary walkes, and to betake himſelfe to ſome outward exerciſe, thereby to baniſh away and withdraw his inward thoughts, or rather doating Dreames. This counſell of mine, hee accordingly followed for a time: but at length he fell into his wanton phantaſies, and perſiſted ſo ſtrongly therein, that hee wrote very learned letters and pathetical vnto the *Electours*, for his aduancement into the throne *Emperiall*, very earneſtly ſoliciting me to become his Agent in the buſineſſe.

What is the reaſon that men imagine ſuch im-

poſſibl

poſſible and vaine things?

When *God* with-drawes his *Spirit* from the ſinfull Sonnes of *Adam*, then the world, the fleſh and the Diuell, glad of ſuch aduantage and opportunitie, doe mutually conſpire againſt them, and doe diuerſly ſeduce their brittle thoughts and wils. Some they poſſeſſe with imaginations according to the courſe of the liues which they lead: Others imagine of ſorrow and diſcontentment ſuch ſtrange matters, that not onely the ſpirit is aſſayled, as I haue written, but alſo the body is aſſaulted, that it becomes vnprofitable vnto all ſeemely actions. And that ſo violently, that it procures and prefers Death it ſelfe.

Now ſince you haue diſcourſed of naturall and Melancholicke Sorrowes, tell mee what harme hapeneth by the other ſorrow, which wee terme mourning.

This latter kinde of ſorrow being accidentall, chanceth to our conceit by *Deſteny*, which is no other then the will of *God* the *Father*, limitting the end of all things by meaſure, number, and waight; not blind-foldly as the Poets fained of Fortune, but neceſſarily and prouidently. Vpon the death of ſome deare

and neare friend, our mindes are deeply touched, that we manifeſt the effects therof, in our very outward countenance and apparel, by reaſon of the weakenes of fleſh and bloud, which can in no wiſe brooke a ſodaine or violent alteration: but commonly ſuch mourning is ſhort and momentarie, according to that Maxime of the Ppiloſophers: *nullum violentum eſt perpetuum.* No violent thing can laſt long: which likewiſe may be confirmed by the obſeruation of our outward habits.

Impletur lachrimis, egreditur q; dolor.

The more teares wee ſhed, the leſſe is our ſorrow; for teares cauſe wearineſſe, wearineſſe procures ſleepe, and ſleepe aſſwageth ſorrow; new obiects alſo comming in by proceſſe of time to affect the Patient. Neuertheleſſe for all this, *neq; mihi cornea fibra eſt*, my heart is not ſo rigorous and hard, as to condemne vtterly our mourning vſe, when we haue loſt our deareſt friends: nay, I commend it highly, ſo that it be accompliſhed with modertion, and accompanied with Hymnes and Pſalmes to God for the honour of his mercy, with charitable

Epitaphes

Epitaphes for the memoriall of the deceaſeds honeſty, and with chearefull almes-giuing for a monument of Chriſtian charitie. But what is the reaſon, that ſome weare black, and ſome white at the funerall of their friends? The Morall is this, that the blacke betokeneth the corruption of the body: the white ſignifieth the ſoules freedome out of the bodies priſon. Happy is that ſoule, which can contemne the frailty of the fleſh, loathing to deface the handy-worke of God. Happy I ſay, and fraught with true magnanimitie is that Spirit, which can make profitable vſe of his viſitation, not grudging, not murmuring, nor mourning out of meaſure. Theſe reſtoratiues I miniſtred to my ſelfe at the death of my deare *Wife*, who of late was ſodainly ſtricken dead with *lightning*, as I haue ſhewed at large in my worke, called *The Spirit of Detraction coniured and conuicted.*

And becauſe I am fallen at this preſent into a mourning veyne, I will reiterate my Chriſtian farewell and Epitaph, wiſhing that the ſame might become a preſident to an afflicted ſpirit in the like caſe: *Adieu thou Seruant of Chriſt, thou Patterne of Pietie. Adieu*

thou Map of Gods miracles. Adieu my ioy, my loue, my comfort. Adieu and reſt thee henceforth among the heauenly Roſes: reſt in peace, for euer, free from the thornes of malice. Adieu deare Wife for a while, and welcome ſweet Ieſus my Sauiour for euer.

Dorcadis *hîc dotes, miti cum mente* Rebeccæ,
Priſcillæq́; *fides; Mens tamen vna tribus.*
Corpus humus, mundus laudes, tenet ignea Eliæ
Eliſias *tua mens*, Elizabetha, *rotas.*

Here Dorcas *deedes as ſtarres doe ſhine,*
Priſcillaes *faith here doth combine,*
With milde and kinde Rebeccaes *minde;*
Yet but one ſoule to three aſſign'd.
Thy body earth, the world thy name,
Thy ſoule by faith Eliſian *fame,*
Elizabeth *eterniz'd, gaines*
Elias-*like in lightning waines.*

What is Feare?

Feare is a griefe which the minde conceiueth of ſome euill that may chance vnto it.

Why doe feareſull men looke pale?

The reaſon why fearefull men looke pale and wanne, is becauſe nature draweth away that heate which is in the face and outward parts, to relieue and comfort the heart, which

which is well-nigh ſtifled and ſtopped vp.

How many ſorts of fearefull perſons are there?

There be two ſorts of fearefull perſons; the one *Naturally* fearefull, the other *Accidentally* fearefull. Among thoſe which are naturally fearefull, I range *children*, who are ſubiect to this paſſion by reaſon of the ſodain commotion of the humors, and of the bloud deſcending into the ſenſitiue organs, bedazeling their ſights with a falſe ſuffuſion. Likewiſe I place *aged* people in the number of the moſt naturally fearefull, which by the meanes of their ouerſpent naturall moiſture, and waſted braines, doe againe play the babies, and as the *Latiniſts* ſay, *repueraſcunt*; and as the *Greekes*, παῖδες γέροντες. Thirdly, I account *Women* by nature fearefull, whoſe ſexe, as the weaker veſſels, is much defectiue and impotent, in courage euer doubtfull, and diſtruſtfull almoſt of their owne ſhadowes. Fourthly, *ſuperſtitious* perſons, as *Papiſts*, who by reaſon of their fragilitie, and credulitie in beleeuing the lying Legends and idle Tales of phantaſticke fathers, doe imagine more then is truth; and ſo doe forge a thouſand

ſand ſights in their braines. To theſe I adde the *melancholicke*, as a kinde of humourous darke ſpirits, which becauſe they ſhoote inwardly, abhorring outward obiects, doe feare the very noyſe of Reedes, and fall of leaues.

Now it is time that I diſcourſe ſomewhat of that *Feare* which is *accidentall*, no leſſe penetrating into the mindes of men, then that which is *naturall*, and chiefly when God doth manifeſtly cooperate and worke together with it; whereof no mortall man can well declare the ſolid and true cauſe. The firſt *accidentall* feare is that which befals to whole multitudes at once, yea, euen to a whole campe of hardy ſouldiers: which kinde of feare is termed *Panick* etomologized of *Pan*, becauſe he being *Bacchus* his Lieutenant in the *Indian* warre, with Art and politicke ſtratagems, almoſt beyond wit, ſurprized them with great feare and wonder. Secondly, malefactours terrified with the guilt of their euill conſciences, doe imagine a world of feares. And no maruell, ſeeing that all creatures ſerue to reuenge ſin committed againſt the Creator: *Offenſo Creatore, offenditur nobiſcum*

biſcum omnis creatura. Sometimes this *accidentall* feare proceedes of ſickneſſe, ſometimes it comes by a falſe ſuggeſtion or alarum, as that feare wherewith a Gentleman of *Padua* was poſſeſſed, when his youthfull hayre in one night conuerted into gray and hoary, onely by a falſe report, that he ſhould be put to death the next day after.

What is Enuy?

Enuy is a griefe ariſing of other mens felicitie. It maketh a man to looke leane, ſwart, hollow-eyed, and ſickly. The oppoſite of this paſſion is Charitie and the communion of the Lords Table.

Doe theſe affections hurt the ſoule as well as the body?

Yea doubtleſſe: for if the body be repleniſhed with theſe diſeaſes, the ſoule cannot be whole nor ſound. And euen as vices cauſe diſorders and diſeaſes both in the body and ſoule: ſo likewiſe they cauſe the one to deſtroy the other, whereas there ſhould be an vnitie and harmony, not onely of the corporall qualities among themſelues, and ſo of the ſpirituall among themſelues, but alſo of their ioynt qualities one with another. And

no

no maruell, ſeeing that God hath ſowed and planted the ſeeds and ſparks of affections (to moue vs) not onely into our ſoules, but alſo into our bodies.

How doe the temperature of the bodily affections, and the ſoules affections agree together?

There is great concord betwixt the bodies qualities, and the ſoules affections: inſomuch that as our bodies are compacted of the elementall qualities, namely, of moiſture and drineſſe, heat and cold: So among the ſoules affections are ſome moiſt, ſome dry, ſome hot, and ſome are cold. This wee may ſee by inſtance made. The affection of mirth is hot and moyſt, whereas ſorrow is cold and dry. The one is proper to young men, and the other to olde men, who are cold and dry.

Of Diuerſities among men.

Chap. 4.

Why is there ſo great a diuerſitie among men?

THere be diuers reaſons alledged of this by men of diuers profeſſions. Firſt, the Diuines

Diuines ſay, that originall ſinne and temptation of wicked Spirits make men vicious: Faith and Grace make them righteous and holy: Politicians and Stateſmen hold, that bad company and ill education, cauſe men to be ill diſpoſed: the Aſtronomer he ſaith, that they which are borne vnder *Iupiter* ſhall be wiſe and fortunate, vnder *Mars* Souldiers, vnder *Venus* adulterers, vnder *Mercury* Merchants, or very couetous, vnder *Taurus* induſtrious, vnder *Libra* iuſt men, vnder *Aries* wiſe Counſellors, vnder *Aquarius* fiſhers. S. *Auguſtine* on the 63. *Pſalme* tels of a Mathematician, who ſaid, that it was not a mans owne will which made a leacher, but *Venus*: a murtherer, *Mars*: not his owne proper will made him iuſt, but *Iupiter*. Which operations of the Planets in a little treatiſe of mine *de Sphararũ ordine* among other Poems imprinted at *London*, 1598. I haue touched after this manner:

Iupiter *innocuos*, Mars *prælia poſcit*, *amorem*
Spurca Venus, Phœbus *ditia regna refert.*
Mercurius *merces*, Saturnus *denotat iram*,
Luna *tumeſcentes ambitionis rotat.*

The naturall Philoſopher auerreth, that they who excell in imagination, are fit to be

Ling

Linguists, Artizans, Poets and Painters: the meanes to discry whether they be imaginatiue or no, is thus; if he be well conceited of himselfe, if hee loues to goe richly attyred, and oftentimes looketh in a looking-glasse, if he plaies well at Chesse, Cards, and Dice, &c. They that excell in vnderstanding are fit to be Iudges: they who haue the faculty of memory will proue good Atturnies and practicioners in Law and Physicke. Physitians hold, that men be diuersly affected, according to the dyet which they vse, as Venison, Conies, and Hares-flesh, make men melancholicke, and consequently enuious and froward: those meates which engender good blood, make men of a sanguine complexion and free-hearted. Excesse of meate make men riotous and drunkards.

They likewise affirme it for irrefragable doctrine, that such as the bloud is, such are the spirits (for they issue from the bloud it selfe) and such as the spirits are, such is the temper or distemper of the braine and heart; and such as the braine is, well or ill disposed, so also are the vertues of imagination, vnderstanding, and memory, well or ill disposed.

By

By this it appeares, that the ſanguine complection, by the puritie of his bloud, hath his braine and heart wel tempered, his minde milde and kinde, but inconſtant and ſomewhat idle, his ſenſes cleare, his ſpirits light and actiue: As alſo where naturall melancholy raigneth, the party proues witty, wiſe, and conſtant: ſo on the contrary, where the bloud is depraued, the party is fooliſh or an ideot; and where Melancholy is tainted, there the perſon is franticke, enuious, or very froward.

There be alſo leſſons to coniecture by the outward habite and complexion, of the inward qualitie. The very countenance prognoſticates the effects of ioy and ſadneſſe, of anger and mildneſſe, of valour and feare, which the Poet remembred:

O quam difficile eſt crimen non prodere vultu!

The very ſpeech likewiſe is a true Prophet of the mindes myſticall carriage, as that in the *Scripture*; *Ex abundantia cordis os loquitur*. And the outward Phyſiognomy of the body, in the moſt part is verified by our ancient rimes:

Faire

Faire and fooliſh, little and loud,
Long and lazie, blacke and proud:
Fat and merry, leane and ſad,
Pale and peeuiſh, red and bad.

As likewiſe they ayme, that the red-headed or red-bearded are crafty; and the browne complexioned truſty:

To a red man reade thy read,
With a browne man breake thy bread.

The ſixt Section.

The reſtauration of Health:

By Quarterly, Monethly, and Daily Dyet. CHAP. I.

What is the nature of Spring-time?

THe Spring-time beginneth when the Sunne entereth into the ſigne of *Aries*, which is the tenth day of *March*. At this time the daies & nights are of equall length, the cold weather is diminiſhed, the pores of the earth (being cloſed and congealed with cold) are opened: the fields waxe greene,

greene, hearbs and flowers doe bud, beasts rut, the birds chirp; and to be briefe, all liuing creatures doe recouer their former vigour in the beginning of the Spring. Now a man must eate lesse, and drinke somewhat the more. The best meates to be eaten are Veale, Kid, young Mutton, Chickens, dry fowle, potched Egges, Figges, Reylins, and other sweet meat. And because the Spring is a temperate season, it requires temperature in all things. Vse competent Phlebotomy, purgation, or such like. Venery will doe no great harme.

As the Sunne by steps and degrees makes his power manifest abroad: so within our bodies hee workes strange and maruellous effects, after his cloudy absence. Sweet meate must haue sowre sawce: after our gurmundise and gluttonous fare, let vs now likewise imitate these degrees, and by little and little weane our bodies from such luxurious cheare. We see Nurses annoynt their teates with Wormwood iuyce, to terrifie and withdraw their froward Children from their ancient sustenance: So in like manner, let vs in this season beginne to sequester our wanton

wils (being the bodies rulers) from perſiſting in their former lauiſhneſſe. For which purpoſe I aduiſe the temperate to abſtaine from immoderate drinking of wine, from immoderate ſpiced meate, ſpecially towards the midſt of this ſeaſon; and if they be cholerick, hot, and dry of conſtitutions, I aduiſe them to coole themſelues now and then with waters of Endiue and Succory, or with fountaine water, together with a little Comfits to expell inflamation and windy peſtilent humours. In any caſe, let them which regard their health, take heede of ſalt Herrings and ſlimy Fiſh, as a meate fitter for labourers, then for tender natures. Or if their longing wantonneſſe be ſuch that they muſt needes eate them, let them exerciſe, or omit their next meale, whereby thoſe ill humours may be ſpent or digeſted, which were cauſed by reaſon of the vnwholſome nutriment. For aſſuredly, the bloud of idle people will be quickly tainted & corrupted, ſo that the bad excrements will breake out into itch, tetters, the ſmall pockes or meazels: or elſe they will deſcend from the head into the eyes, teeth, or lungs, and there engender a fearefull cough.

In

In old perſons theſe brackiſh, viſcous, and ſalt humours, will congeale and harden into the ſtone of the bladder or reines.

What is the nature of Summer?

Summer begins, when the Sunne entereth the Signe of *Cancer*, which is the twelfth day of *Iune*. In this time Choler is predominant: heate encreaſeth, the windes are ſilent, the ſea calme, fruits doe ripen, and Bees doe make honey. Now a man muſt drinke largely, eate little and that ſodden: for roaſt meate is dry. It is dangerous taking of Phyſicke, and ſpecially in the Dog-dayes. To heale wounds is very difficult and perillous.

All theſe inconueniences happen becauſe the Dog-dayes doe laſt for the ſpace of thoſe forty dayes, wherein that Conſtellation called the *Dog*, meeting with the Sunne in our Meridian, doubleth his heate, by whoſe burning influence, Frenzies, the Peſtilence, Calenturaes, and other hot cholericke ſickneſſes are bred in our bodies.

What is the nature of Autumne?

Autumne beginneth, when the Sunne entreth the firſt dgree of *Libra*, which is the thirteenth day of *September*. Then it is Equi-

noctiall, Meteors are ſeene, the times doe alter, the Ayre waxed cold, the leaues doe fall, corne is reaped, the earth looſeth her beauty, and melancholy is engendered. For which cauſe, ſuch things as breede Melancholy are to be auoyded, as Feare, Care, Beanes, olde Cheeſe, ſalt Beefe, broath of Coleworts, and ſuch like. You may ſafely eate Mutton, Lambe, Pigges, and young pullets. Take heede of the morning and euening cold.

What is the nature of Winter?

Winter beginneth when the Sunne entereth the Signe of *Capricorne*: which is commonly the tweifth day of *December*. Now the dayes are ſhortned, and the nights prolonged. Windes are ſharpe, Snow and ſodaine inundations of waters ariſe, the Earth is congealed with froſt and Ice, and all liuing creatures doe quiuer with cold: Therefore a man muſt vſe warme and dry meates: for the cheerefull vertues of the body are now weakened by the colde ayre: and the naturall heate is driuen into the inward parts of the body, to comfort and maintaine the vitall Spirits. Wee muſt expell

the

the colde ayre with warme drinkes, wines, braggot, ſtrong methe, malmeſie, and ſuch like, and aboue al with warme clothes, which I wiſh to be of wooll, rather then of any other ſtuffes. In this ſeaſon, wee may feede liberally on ſtrong meates, as Beefe, barren Does, gelt Goats, and on ſpiced or baked meates: for whoſe better digeſtion, and to ſhut the orifice or mouth of the ſtomacke, ſome vſe to eate Comfits of Aniſe-ſeedes preſently after meales: ſome other hauing weake ſtomackes, take digeſtiue pouders made of ſweet Fenell ſeedes, Coriander ſeede, Corrall prepared, a little maſticke, Sinamon and Roſe ſugar, within the conſerues of Roſes. Others againe content themſelues with a pouder compoſed of Roſe, Sugar, Anniſe-ſeede, Sage and a cruſt of fine bread, whereof they take a ſpoonefull in a cup of drinke.

At nights be ſure to keep your ſelfe warme, and ſpecially your head and feet. In this caſe I cannot but commend the Dutchmens prouidence aboue our owne, who continually in cold weather weare furres about their necks, and couer their feete with wollen ſockes.

Now Wardens, apples, and Peares, may

be vſed with wine or with ſalt, for ſwelling: or with comfits, for windineſſe. To vſe carnall copulation is expedient, if the weather be moiſt, and not very cold. Aſtronomers auerre that if the firſt day of *December* be foule and tempeſtuous, it will not be calme thirty dayes after, and ſo on the contrary.

Of monethly Dyet. CHAP. 2.

Shew me how to order my body in euery particuler Moneth.

In Ianuary.

IN this Moneth, mans inward parts become repleniſhed with more heate, then at any other time. The reaſon is, becauſe our bodies being in health, receiue into them more abundance of food, whereby they are ſtrengthned and comforted in their conſtitutionsnd principall powers. So that wee may aduenture to eate groſſer meates, as baked Veniſon of barren Does, gelt Buckes, gelt Goats, Brawne, Beefe, and ſuch like, in this moneth, then in any other Moneth, for that

that our naturall heate in warmer weather is diſperſed, and ſo digeſtion hindred: now faſting is very hurtfull. But ſpiced drinkes and wines are highly commended. Beware of Phyſicke, and chiefly of bloudletting.

In February.

Becauſe this ſeaſon is very raw and watriſh, keepe your neck and feet warme, and imitate the Dutch, who vſe to weare furred collers as a ſoueraigne remedy againſt the colde Ayre. Towards the latter end of this moneth it will not be amiſſe to eate now and then, I meane in the beginning of meales, thoſe meates which are of a laxatiue ſubſtance, as a pared Pippin or a few ſtewed Prunes, and raiſins. It is good now and then to drinke a cup of good Meath, or white wine: ſome vſe to breake their faſt with the pith of white bread, beſpread with honey, for the purifying of their breaſt and bladder All kinde of Phyſick is dangerous in this Moneth, excepting pilles to purge the head, which now ſeemes more heauy then at other ſeaſons.

In March.

In this moneth it is good to eate cleanſing things, for our bodyes h auing beene glutted

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with diuerſities of meats in the winter, cannot but breake out into ſome outward part by itch, biles, pockes, iſſues, plagues, morphew, iaundiſe, greene ſickne, or ſuch like, or elſe inwardly by impoſtumes, feuers, catars, &c. Wherefore let vs vſe pottage made of leekes, Aliſander, Peniroyall and Beotny and aboue al things let vs beware of ſalt fiſh. And for our Phyſick let vs content our ſelues with bathes, eyther naturall or artificiall: or with ſweat natural or artificial, The naturall ſweat if it be not exceſſiue or violent in the opening of the pores, will cleanſe the bloud, make light the ſpirits, diſſolue thicke & raw humours, and aſſwage the dropſie, the Scruuy and al ſuch ſickneſſes as proceed of lazineſſe. The artificiall ſweat will cure the itch, and mundifie the skinne In a word now is the beſt time to remoue the rootes of diſeaſes and to preuent their further ſtealth.

In Aprill.

Now with the warme weather our bloud beginnes to heat and waxe rancke. And therfore it is expedient to eate meat of a light digeſtion, and ſallets to coole our bloud. Salt meates are very hurtfull, ſpecially for them which

which doe not trauell, by reaſon that the bloud becomes tainted within them, and wil quickly engender the itch. If there be vrgent neede, a man may in this Moneth purge, or be let bloud. But for bloud-letting I could wiſh theſe rules to be firſt practiſed: firſt, that the body be made ſoluble: ſecondly, that it be done in the morning before any exerciſe or commotion of the humours: thirdly, that the certainty of the veine be regarded: fourthly, that the quantity be conſidered, according to the Patients complection and age, not vnder fourteene, nor aboue fiue and fiftie: fiftly that he obſerue a very ſparing vary dyet for three dayes after, whereby pure and good bloud may ſucceed in the corrupteds place.

In May.

As this Moneth is the moſt moderate ſeaſon of the yeare, free from extremities, hot or cold, ſo that we ſeeme to liue *in terrâ floridâ*: ſo ought we chiefly now to obſerue meaſure and moderation in our dyet, for our bloud being luke-warme may eaſily be ouertaken with any exceſſe, through that ſodaine alteration, which Philoſophers terme ἀνπιπερίστασιν,

ρ ι κ α σ ι ν. Before meat Exerciſe is moſt expedient. To drinke Wormewood wine is accounted very healthfull: and ſo to drinke ſoure whay clarified with Sage and Parſley is an excellent dyet drinke for hot Cholericke ſtomackes. Some vſe in this Moneth to breake their faſt with old Cheeſe or parmizan grated with Sugar and Sage, as a reſtoratiue for weake ſpirits. Now *Horſe-leaches* may be applyed to the feet, or to ſuch parts parts of the body, where we ſuſpect the concourſe of moiſt humours: but ſpecially to the fundament of ſuch as are ill complectioned or very melancholick.

In Iune.

Early riſing profiteth much in this warme time, for which cauſe good huſbands doe fetch a long *vagari* through the pleaſant fields to prouoke appetite, which otherwiſe with lazines would be corrupted with ſatietie and ſultry loathſomnes. A little meat will ſerue; but we may drinke the more freely (ſo that it be not ſtrong) and recompence nature this way, for the eaſier digeſtion of our meats. For euen as the heat of the Sunne breedes chaps, clefts, and duſt in the ground: ſo likewiſe

wise would it ingender burnt choler (as dry soot in a chimney) in our sparing bodies. Cheries by reason of their piercing vertue are thought commodious to appease thirst. Sallets performe the very same. To bath in cold water is esteemed a soueraigne remedy against all outward griefes or tumours proceeding from heat.

In July.

Now arriues the Sommers Solstice, which with the fiery Dogge turnes the moisture of our bodies into parched exhalations, which we commonly call cholerick symptomes. And therefore shun roast or broyled meates. Shunne salt meates, Bacon, and strong Beefe. Spare not to drinke Ptizans, Endiue, or Succory waters, which coole the liuer. Now you may boldly sleepe in the after-noone, so that it be not presently after dinner, & not aboue an houre. Beware of bloud-letting, Physick, and venereous acts. When you are emptie, bath your selfe in colde water, for that recreates the animall powers.

In August.

In this moneth begin to withdraw your custome from drinking by little and little, conuerting

conuerting the ſame to a temperate, leſt th vnſeaſonable accidents which awaite vpo this Moneth, doe ſeaze on thy moyſt body and ſo beſtow a gift, which will not eaſily b clawed off, a tyrannous ague tertian or quar tane. Beware of fruit, ſpe ially Apples o Pears, which now are wont to tempt wanton bodies. Beware of them, yee nice Maydes, whoſe God is your longing *Will*, leſt ye meet with the Greene-ſickneſſe, by eating ſuch greene fruit. Beware of Eeles, and of all fiſh that are taken in ponds or muddy places. Some vſe to annoynt their bodies with this precious oyle to preuent the therewith intruſion of diſeaſes in this threatning ſeaſon: Take oyle Oliue, and incorporate it with the iuyce of Sage, Smallage, Angelica, Roſewater and Rue.

In September.

Some accuſtome themſelues to drinke a draught of Goates milke luke-warme in the morning, to increaſe radicall moiſture, while this Moneth continueth. But in any caſe take heede of exceſſe, leſt the fruit and drinke which thou tookeſt ſo liberally in the Summer, doe work ſome treaſon againſt thy careleſſe

ſſe body in the Autumne. In any caſe be-
are of the nights colde. Walke as little as
ou canſt after Sunne-ſet. Now is the pro-
er time to take Phyſicke eyther by Pils or
argariſmes for the head, by Vomits, Putga-
ons or Electuaries for the ſtomacke, or by
liſters for the bowels, or by Bloud-letting
r the Pleuriſie, or by Sweats for the itch.
ow *Horſe-leaches* may be vſed as before in
ay.

In October.

This Moneth hath great affinitie with
arch, ſo that whatſoeuer is good in the one,
good in the other. Arme your body ſound-
with pleaſant wines or ſpiced drinkes
gainſt the enſuing Winter. Arme your
inde with ſtudy, for now this temperate
me inuites thee to read without impedi-
ents eyther of violent colde or of violent
eate.

In November.

In this ſeaſon the humour of Bloud decrea-
eth, and black melancholy endeuours to do-
ineere in our bodies, which varies like the
me. Let thy body be well cloathed for feare
of the nipping weather. Now you may ad-
uenture

uenture to eate ſalt meates, powdred Beefe and Muſtard. In the morning it auailes much to eat a hot loafe buttered and ſeaſoned with Sugar and Cinamon; which alſo ſerues as an excellent receipt to preuent the cough. Now you may ſafely drinke a pipe of *Tobacco* faſting if you feare rhumes.

In December.

In this cold Moneth imitate the Spaniſh Dyet: In the morning breake your faſt with a bit of *Marmelad* or Sucket: vſe Pepper in your meats, and what other ſpice you pleaſe for the ſeaſoning of your Cates. Now you muſt eate more and drinke the leſſe. Eate roaſted Apples or Wardens, to cloſe vp the mouth of your ſtomacke after meales. Or elſe now and then drinke off a Cup of good Claret-wine with a roaſted Apple in it. For the body being benummed, and as it were made ſenſleſſe with froſt and ſhauing winds, had need to be refreſhed and cheriſhed with ſuch comfortable allurements. For this cauſe it fell out by diſcreete tradition, that the twelue dayes were allowed vs to feaſt in, that our bodies might enioy the fruit of our trauell, that a forced ſanguine complexion, by reaſon

reaſon of ſuch chearfull prouocations might downe waigh the naturall melancholicke power. But for all this, let vs not forget our Chriſtian duties, in ſpending waſtfully that which might benefit vs a farre longer terme, like vnto ſwiniſh Epicures, whoſe thoughts intend on their preſent prouender, of whom Saint *Paul* wrote: *Edamus, bibamus, ludamus, cras moriemur*; Let vs eate, drinke, and play, for to morrow we ſhall dye. And as another of late verified:

Dulcia dum fas eſt, fugitiuæ gaudia vitæ
Carpe, volubilibus labitur annus equis.

Of medicines and meanes to prolong Life. CHAP. 3.

Shew me certaine remedies to prolong life.

TO liue for euer, and to become immortal here on earth, is a thing impoſſible: but to prolong a mans life free from violent ſickneſſes, and to keepe the humours of the body in a temperate ſtate. I verily beleeue it may be done, firſt by Gods permiſſion, by obſeruing

...opinion of Aqua vitæ, and other ...which the common sort of people ...use?

Because these kindes of burning liquours ...present helps vnto some cold distem-...pers, retaining them from their sodaine fits; ...therefore doe some silly women full perfect ...the continuall vse of them, not having any ...power to leane off, vntill Agues or Gouts ...on their intemperate bodies. They con-...sider not, that violence is contrary to nature, ...that all sodaine alterations in processe of ...time, breed strange symptomes, though they ...ease at first, as it were by miracle, to re-...store the distressed powers. Sometimes the ...are oppressed by meanes of ...proceeding from winde or ...a messe of warme broath, or ...Sacke, with a spoonfull of ...befit them, then Aqua vitæ. ...of some that have glutted ...these fretting drinkes, when ...stede with store of cloathes, ...macke, and prolongeth a ...cold.

...the inconuenience, which ...wrought in their wan-

obſeruing a good dyet, and ſometimes by vſing of ſome Treacle, Methridate, or ſuch like in the Spring time and Autumne.

Shew me a potion againſt hot diſeaſes, and to preſerue health.

For the preſeruing of a mans health free from hot diſeaſes, vſe this ſirupe faſting: Take of cleare fountaine water two pottles, put into it the flowers, leaues, and rootes of Smallage, Borrage, Bugloſſe, Balme, Succory, Endiue, Parſley, and Violet leaues, of each three ounces, of good *Tobacco* leafe one ounce: bruize and ſeethe them with a ſoft fire, vntill they come to one pottle, ſtraine out the liquour through a linnen cloath, and then put vnto them one pound of Sugar, or a pinte of honey, with a pinte of good white-wine-vinegar, which you muſt ſeethe againe for a little ſpace; and if you pleaſe to adde ſome iuyce of Lemonds thereto, it will proue a rare help againſt groſſe choler and flegme, it will ſcoure and open obſtructions and opilations about the ſpleene, liuer and reynes.

Shew me preſeruatiues againſt cold diſeaſes.

Doctor *Steuens* water is an excellent preſeruatiue to prolong life, and againſt cold diſeaſes;

diſeaſes; and is made after this manner: Take two gallons of Gaſcoigne-wine, then take Ginger, Gallingal, Camomill, Cinamon, Nutmegs, Graines, Cloues, Mace, Anniſe-ſeede, Carraway-ſeede, of each of them a drachme: then take Sage, Mints, Red-roſes, Tyme, Pellitory of the wal, wilde Marioram, Roſemary, Penny-mountaine, otherwiſe wilde Tyme, Camomill, Lauender, of euery of them one handfull: then bruiſe the Spices ſmall, bruiſe the hearbs, and put all into the wine, and let it ſtand twelue houres, ſtirring it diuers times, then diſtill it in a Limbecke, and keepe the firſt pinte of the water, for that is the beſt: and then will come a ſecond water, which is not ſo good as the firſt. The vertues of this water are theſe: It comforteth the ſpirits, it preſerueth the youth of man, it helpeth old Gouts, the Tooth-ache, the Paiſie, and all diſeaſes proceeding of cold: it cauſeth barren women to conceiue, it cureth the cold Dropſie, the Stone in the bladder and the reynes of the backe, it healeth the Canker, comforteth the ſtomacke, and prolongeth a mans life. Take but three or foure ſpoonfuls of it in ſeauen dayes; for it is very hot in ope-

ration. Doctor *Steuens* who vſed this water, liued one hundred yeares wanting two. And if you finde it vnpleaſing to the taſte, correct it with a little Sugar.

The ſublimated wine of M. *Gallus*, Phyſitian to the Emperour *Charles* the fift of that name, is moſt admirable: for the vſe thereof cauſed him to liue ſixſcore and nine yeares without any diſeaſe: which I thinke to be better then Doctor *Steuens* water. It is made in this ſort: Take of Cubebs, Cinamon, Cloues, Mace, Ginger, Nutmegs, and Galingall, three ounces; of Rubarbe halfe an ounce; of Angelica two drachmes, of Maſtick foure drachmes, and of Sage one pound and two ounces: ſteepe theſe in two pound and ſixe ounces of *Aqua vitæ*, which was ſixe times diſtilled, then diſtill them all together. This wine comforteth the braine and memory expelleth Melancholy, breaketh the ſtone, prouoketh appetite, reuiueth weake ſpirits, and cauſeth a man to waxe young and luſty: It may be taken thrice euery weeke and not aboue two ſpoonfuls at each time, and that but in a cup of White-wine or Malmeſey faſting.

What

What is your opinion of Aqua vitæ, *and other hot Waters which the common sort of people doe vse?*

Because these kindes of burning liquours bring present helps vnto some cold distempers, reuiuing them from their sodaine fits; therefore doe some silly women still persever in the continuall vse of them, not hauing any power to leaue off, vntill Agues or Gouts seize on their intemperate bodies. They consider not, that violence is contrary to nature, that all sodaine alterations in processe of time, breed strange symptomes, though they seeme at first, as it were by miracle, to relieue the distressed powers. Sometimes the inward parts are oppressed by meanes of outward iniuries proceeding from winde or frost: and then a messe of warme broath, or a cup of sugred Sacke, with a spoonfull of Oyle, will better befit them, then *Aqua vitæ*. Yea, I haue heard of some that haue glutted themselues with these fretting drinkes, when they had more neede with store of cloathes to preuent the cold.

Nor is this all the inconuenience, which these fiery spirits haue wrought in their wan-

ton bodies: How many abortiues, ſuffocations of the wombe, and franticke moodes haue they cauſed?

Nay more, the vſe of theſe waters hath beene ſo extreame in ſome, that they were deliuered of flayed infants. Others I haue knowne to miſcarry ſucceſſiuely of ſeauen or eight children, all which might haue liued in humane probabilitie, had not their mothers ſurfetted ſo often with theſe inflaming liquours.

And againe, I haue heard of diuers women, which complained of barrennes, when as they might very well conceiue and beare children, had they the grace to conceiue that *Aqua vitæ*, Balme-water, Sacke, and ſuch like, were the chiefe lets of propagation.

Mans life lyes in the bloud: why then goe yee about to deſtroy the ſeate of life? *The body of a Chriſtian is the Temple of Gods Spirit:* why then doe ye deface this temple with inordinate fires? O vaine heads! Doe not yee ſee how plants doe grow, how ſeedes doe thriue, with milde and moderate watrings? And on the contrary, doe not yee ſee them fall with inundations or parching heate?

As

As *Galen* attributed the cauſe of the *Gout* to ſtrong wine; ſo doe I impute the cauſe of moſt ſickneſſes to *Aqua vitæ*, and ſuch like fiery drinkes. The words of *Galen* are theſe: *In the time of* Hippocrates *very few were troubled with the Gout, by reaſon of their great temperance and moderate life: But in our time, riotouſneſſe being growne to the full, many are vexed with the Gout; for ſome neuer exerciſe themſelues, and drinke ſtrong wines next their heart, and vſe immoderate luſt. Others, if they erre not in all theſe, yet they offend in the one or the other.*

But you will aske mee, to what vſe were theſe kindes of diſtilled drinkes firſt deuiſed? Surely, not to be taken purely and alone into the body, but commixed with ſome other ſmaller liquour, with circumſtances proportioned according to the age and nature of the party. In ſome Phyſicke bookes I finde, that they vſed to drinke a cup of ſmall wine, or Barley-water, onely with a ſpoonefull of *Aqua vitæ*. In ſome other Bookes I reade, that they put three drops of their Quinteſcences or ſpirits, to a draught of Ale, and that eyther for olde perſons aboue

threescore yeares, or else for them which were troubled with colde diseases.

In like manner it is permitted to Mariners in the Winter time, and to such as saile from hence North-wards to the *Pole*. But principally wee acknowledge *Aqua vitæ* with a little oyle, to be a soueraigne medicine to bathe the outward parts of the body, which are benummed with winde or colde. And for such as feele noyses in their eares, *Aqua vitæ* with the iuyce of an Onion, is an excellent remedy.

But here comes a question worthy the deciding; why these burning liquours are hurtfull in frosty weather, and sometimes profitable in the heat of Summer? This admirable question I could finde in my heart to explaine, were I not tyed to another taske.

Of Mirth. CHAP. 4.

What is the principall naturall meanes to prolong life?

MIrth, which is a sweet motion of the minde, whereby it taketh delight, and stayeth

ſtayeth it ſelfe in that good obiect which is offered vnto it. All haile Doctor *Dyet*, Doctor *Quiet*, Doctor *Merry-man*.

What are the effects of Mirth?

Mirth enlargeth the heart, and diſperſeth much naturall heat with the bloud, of which it ſendeth a good portion to the face; eſpecially, if the mirth be ſo great that it ſtirreth a man to laughter. Mirth I ſay, maketh the fore-head ſmooth and cleare, cauſeth the eies to gliſter, and the cheekes to become ruddy. To winde vp the truth in a word:

'Tis Mirth that nurſeth life and blood
Farre more then wine, or reſt, or food.

Wherefore did God giue affections vnto men?

God afforded Mirth, and ſuch like, vnto men, that thereby they might be induced to ſeeke after his diuine *Maieſtie*, in whom alone they ſhould finde all mirth and comfort. For this cauſe *S. Paul* wrote: *Reioyce in the Lord alwayes, and againe, I ſay reioyce.* And *Solomon* commends it in his *Prouerbes*: *A light heart makes a chearefull countenance, and a flouriſhing age.*

What mirth doe men commonly loue beſt?

Ignorant men doe immoderately delight

in corporall & outward things, which moue their bodily ſenſes; as in beholding of faire women, pleaſant Gardens, rich attires, or elſe in eating or drinking. Wiſe men receiue pleaſure by contemplation, as reading and ſtudy: which is proper to the minde and ſpirit. This *Ariſtotle* approued, when as he placed the end and ſoueraigne Good in contemplation. Alſo, moderate gaming and ſporting will keepe backe dumpiſh imaginations and wicked thoughts.

Shew me a way to make the heart merry.

You muſt vſe after the example of *Galen*, to carry about you a ſweet Pomander, and to haue alwayes in your chamber ſome good perfumes: or you may waſh your face and hands with ſweet waters; for nothing in the world can ſo exhilerate and purifie the ſpirits, as good odours. It is moſt conuenient to vſe naturall paſtime as a whetſtone of wit, ſuch as ſhooting, bowling, tenniſe, hunting, fencing, &c. But indeede Muſicke, ſuch as the Violl, the Iriſh-Harpe, &c. will allure the outward ſenſes, and alſo temper the extrauagant thoughts of the minde, more then any thing; as appeared by *Sauls* Lunacie, by

Orpheus

Orpheus his ciuillizing of the Sauages, by ſtilling of little Infants and Bees. And euen as faire colours doe pleaſe the eyes, ſweet meats the taſte, perfumes the noſe; ſo melodious Muſicke will afford delight, not onely to the eares, but alſo to the deiected ſpirit. Here alſo I cannot but highly commend the loud Muſicke of our Countrey *Coridons*, Pipes, Tabours, and Bag-pipes, ſo they vſe them not to prophane the *Sabaoth day*, as I haue knowne ſome.

Shew me a pleaſant kinde of drinke to make the body light, the heart merry, and to keep backe cares and melancholicke fits.

If your heart be heauy in Summer, prepare this precious *Nectar*: Of Rheniſh-wine one quart, of Cinamon-water one ounce, of the diſtilled waters of Balme, Bugloſſe, and Borrage, of each three ounces, of the iuyce of Lemonds two ounces, of Sugar-candy one pound: let all theſe ſeethe together for a little while; or rather let them ſtand out in a glaſſe-bottle, for two dayes ſpace, in the Sunne, three houres euery day, and then you may drinke euery morning halfe a pinte, or leſſe, as you pleaſe.

Or

Or elſe you may take a pottle of White-wine, the iuyce of foure or fiue Lemonds, and one pound of Sugar-candy, with ſome Bugloſſe or Borrage.

In Winter time you may accommodate this Reſtoratiue, which *Arnoldus de Villâ Nouâ* cals *Nectar:* Take a quart of Malmeſey or Muſcadel, of Cinamon, Cloues & Ginger, of each halfe an ounce, of Grains a quarter of an ounce, of Sugar foure ounces, of Muske two graines: let the Spices be groſly beaten before it be infuſed in the wine; and then let them ſteepe foure and twenty houres in a cloſe bottle. And when you would vſe it, caſt a cloath ouer the bottle mouth, and ſtraine it.

In time of Peſtilence, to comfort the hart, and alſo to preſerue your ſelfe from the Infection, prepare this delicate liquour: To a quart of Muſcadell or Meath, take of Bole-armoniake and Mirrhe, of each one drachme, of Sugar a quarter of a pound, of Cinamon two ounces, the iuyce of two Lemonds, two Nutmegs, two races of Ginger, halfe an once of *Angelica*: vſe them as before, and drinke euery morning a draught.

of

Of ſleepe, earely riſing, and dreames. CHAP. 5.

What be the commodities of ſleepe?

MOderate ſleepe ſtrengtheneth all the ſpirits, comforteth the body, quieteth the humours and pulſes, qualifieth heate of the liuer, taketh away ſorrow, and aſſwageth fury of the minde. As on the contrary immoderate ſleepe maketh the braine giddy, ingendreth rheume and impoſtumes, cauſeth the palſie, bringeth obliuion, and troubleth the ſpirits.

How many houres may a man ſleepe?

Seauen houres ſleepe, is ſufficient for ſanguine and cholericke men; and nine houres for flegmaticke and melancholick men. And he that ſleepes longer deſerues to be ſicke of the lethargie. But when hee ſleepes I wiſh him at the firſt to ſleepe vpon his right ſide, vntill the meat which he hath eaten, be deſcended from the mouth of the ſtomacke (which is on the left ſide:) then let him ſleep vpon

vpon his leſt ſide; but in any caſe let him not lye vpright on his backe: for it heateth the reines, hurteth the braine and memory, and oftentimes breedeth the diſeaſe, which is called the riding Mare.

Shew me ſome remedies to procure ſleepe.

Take a little Camphire, and mingle it with ſome womans milke, and annoint your temples therewith, or elſe take an ounce of the oyle of Roſes, and three drachmes of vinegar, ſtir them both together, and vſe them. Or elſe vſe *Galens* medicine, who had gotten ſuch an habite of watchfulneſſe, by his ouermuch ſtudy in his youth, that hee was faine to eate boyled Lettice with a little butter, at the end of his ſupper, when hee was olde.

What thinke yee of noone ſleepe?

Sleeping at noone is very dangerous: But if you iudge it good by reaſon of cuſtome, then doe off your ſhooes while you ſleepe: for when the body and members be heauy with deepe ſleepe, the thickneſſe of the leather at the ſoles, doe returne the hurtfull vapours of the feete (that elſe would vaniſh away) into the head and eyes. Alſo, you muſt

(if

(if you can poſſibly ſleepe in your chayre, and let your head be meanly couered according to the time: For as too much colde, ſo too much heate doth aſtoniſh the minde and ſpirits.

Of Earely riſing. CHAP. 6.

What are the commodities of early riſing?

EArely riſing is healthfull for the bloud and humours of the body, and a thing good for them that be ſtudious of waighty affaires; for the animall ſpirit is then more ready to conceiue: Yet notwithſtanding it is not amiſſe for the richer ſort to conſider, and obſerue the time and place; becauſe if the ayre be corrupt, as in Plague time, or inclined to moiſtneſſe, as in rainy and miſty weather, or thundring, it is better to abide ſomewhat longer, eyther in bed with ſome light, or to ſit in the chamber by ſome ſweet fire.

If the weather be tolerably faire, or froſty, it is then moſt wholeſome to ſtirre abroad

abroad into the fields, and not to loyter, like a lourdane, in his downie neſt, whom the *Satyriſt* taxeth, that *the ſhining light* ſhamefully eſpyed, and bluſhed at his ſloathfulneſſe, ſtretching the narrow chinkes of the chamber windowes with his broad beames:

Nempè hoc aſſiduè: iam clarum feneſtras
Intrat, & anguſtas extendit lumine rimas.

O yee that thirſt after the *waters of life*, that deſire the fruition of Wiſedome, ſtop not your eares from the *Mornings* muſicke: Loe how the Birds inuite you with their earely melody to conceiue more ardently of *Angelicall* meaſures, of *Heauens* harmony. Behold how theſe three *Planets*, *Sol*, *Venus*, and *Mercury*, which *Aſtronomers* hold to be propitious vnto the *children of light*, how at night they abſent themſelues from vs, and how in the morning they returne to viſit vs againe. What is the Morall of this miſtery? *Aurora Muſis amica.* In the morning our wits are moſt capable of knowledge: *Earely in the morning will I direct my prayer vnto thee, O Lord, and will looke vp*, ſaith the *Prophet Dauid.* In the morning the *Ayre* appeares more full of pure and conſpicuous motions. And

ſo

ſo in the morning the humours of our bodies, which naturally follow the motion of the *Ayre*, doe appeare more copious, ſubtill, and ready to receiue any impreſſion. In the morning a worke begunne, we account halfe done:

Dimidium facti qui bene cœpit, habet.

Which alſo *Tuſſer* in his Booke of Huſbandry more plainly expreſſed:

Some work in the morning may trimly be done,
That all the day after may hardly be wonne.

To be briefe, let vs imitate rather *Hercules* in *Xenophon*, then *Bonacius* in *Poggius*: Before the *one* contended *Dame Vertue* and *Dame Pleaſure*, both ſeeking to ſeize vpon his *Will*, which at laſt after ſome altercation hee ſubmitted vnto *Vertue*, reiecting *Pleaſure*. Before *Bonacius* in the ſhape likewiſe of women, came *Carefulneſſe* and *Sloathfulneſſe*: The *former* bade him riſe out of his lazie denne, and to betake himſelfe to ſome worke: But *Dame Sloathfulneſſe* aduiſed him to lye ſtill at his eaſe, and to beware of the mornings cold: And ſo while they ſcolded, he like an innocent Iudge, ſtood neutrall, continually looking when they would agree, vntill at length

at length the greater part of the day was ouer-paſt, to his loſſe and dammage.

Of Dreames. CHAP. 7.

What are Dreames?

DReames are eyther tokens of things paſt, or ſignificants of things to come. And ſurely if a mans minde be free from cares, and he dreame in the morning, there is no doubt, but the affaires then dreamed of, will truely come to paſſe.

How many ſorts of dreames be there?

There be three ſorts of Dreames.

To wit, diuine, ſupernaturall, and naturall.

Diuine dreames, are they which were ſent by inſpiration from God to his Prophets, and faithfull ſeruants, and as God is the Author of truth, ſo are they true and certaine.

Supernaturall dreames are placed in the middeſt, betweene the diuine dreames and the naturall, for they may happen without being preciſely ſent from God, & their cauſe comes not onely by the ſole deprauation of humours,

humours, as naturall dreames doe, but by the rauiſhment of the ſpirit, which wakes while the body repoſeth, and which being oftentimes holpen by the inſpiration of ſome good Angel or *Genius*, doth repreſent by ſuch Dreames things which commonly come to paſſe. Theſe kinde of dreames chance in the morning, when the braine is more free from the vapours of the meat, which before had dulled it: Among many examples which I haue read of, this one ſeemes moſt ſtrange vnto me.

Two friends trauailing together to a certaine Citie, by the way at a little village, parted the one to his friends houſe, and the other to an Inne. Hee which lodged at his friends houſe, ſaw in his dreame, his companion deſiring him, that he would come to helpe him, or elſe he was to be killed by his hoaſt, which when he ſaw, he awaked, & roſe out of his bed and was about to goe to the Inne, but comming to himſelfe, and thinking how it might be a falſe dreame, returned to his bed, and ſlept; then againe his friend appeared vnto him, and ſeemed to requeſt him more earneſtly that he would ſuccor him, but

hee making no account likewiſe of his dreame, ſlept againe; to whom in like manner the third time, his companion, with a great complaint, deſiring him becauſe hee had neglected to helpe him in his life time, that now he would at laſt not denie to ſeeke reuenge on the murtherer, ſaying that his murthered body was brought out of the gate of the Citie vpon a Cart, couered ouer with dung, to hide the offence. By this meanes God diſcloſed the murther, which well might be termed *ſera numinis vindicta.*

Naturall dreames are they which repreſent the paſſions of the ſoule and body, the imaginations of ſuch dreames come to paſſe, eyther by reaſon of outward cauſes, or inward; the outward, are vaporours meates, which ingender corrupt and burnt bloud: For the vſe of Coleworts, Beanes, Peaſe and Pottage, cauſeth ſorrowfull and troubleſome dreames, like as Garlick and Onions, being eaten at ſupper, doth make a man to dreame of terrible things. The inward cauſes of which dreames, are euill humours, ſpecially melancholicke, which through the blacknes thereof, doth darken the light of the vnderſtanding

ſtanding (which is ſeated in the braine, and there-hence, as a candle, imparts light vnto the whole body) and there they imprint troubleſome dreames. To hinder a man from dreaming, let him auoid bad and windie meates, let him purge *Melancholy*, and at conuenient ſeaſon, if neede be, let him bleede. Likewiſe it is expedient to temper and correct the humours by ſound antidotes and preparatiues, to vſe revulſions and deriuations to withdraw ſome of the fumes and vapours, which aſcend vp into the head, filling the braine with many ſuch troubleſome conceits.

Of Daily Dyet. CHAP. 8.

Shew vnto me a Daily Dyet, whereby I may liue in health, and not trouble my ſelfe in Phyſicke.

I Will: firſt of all in the morning when you are about to riſe vp ſtretch your ſelfe ſtongly: for thereby the animall heat is ſomewhat forced into the outward parts, the memory is

quickned, and the body is ſtrengthened. Secondarily, rub and chafe your body with the palmes of your hands, or with a courſe linnen cloath: the breaſt, back, and belly gently, but the armes, thighes, and legs roughly, till they ſeeme ruddy and warme. 3. Euacuate your ſelfe. 4. Put on your apparell, which in the Summer time muſt be (for the moſt part) ſilke, or buffe, made of Buckes skinne, for it reſiſteth vermine and contagious ayres: in Winter your vpper garment muſt be of Cotton or Frizeadow. 5. When you haue apparrelled your ſelfe handſomely, combe your head ſoftly and eaſily with an Iuorie combe, for nothing recreateth the memory more. 6. Pick and rub your teeth; and becauſe I would not haue you to beſtow much coſt in making dentrifrices for them, I will aduertiſe you by foure rules of importance how to keepe your teeth white and vncorrupt, and alſo to haue a ſweete breath. Firſt, waſh well your mouth when you haue eaten your meate: Secondly ſleepe with your mouth ſomewhat open. Thirdly, ſpet out in the morning that which like the ſcum of a pot, is

gathered

gathered together that night in the throat: then take a linnen cloath and rub your teeth well within and without, to take away the fumosity of the meate and yellowneſſe of the teeth: For it is that which putrifieth them, and infecteth the breath. But leaſt (perhaps) your teeth become looſe and filthy, I will ſhew you a water farre better than pouders, which ſhall faſten them, ſcoure the mouth, make ſound the gummes, and cauſe the fleſh to grow againe, if it were fallen away. Take halfe a glaſſefull of vinegar, and as much of the water of the maſtick tree (if it may eaſily be got) of Roſemary, Mirrh, Maſtick, boleArmoniack, Dragons hearbe, roach Allome, of each of them an ounce: of fine Cinnamon halfe an ounce, of Fountaine water three glaſſefuls: mingle all well together, and let it boile with a ſmall fire, adding to it halfe a pound of honey, and taking away the ſcumme, then put in a little Benguine, and when it hath ſodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and waſh your teeth therewithall as well before meat as after: if you

quickned, and the body is ſtrengthened. Secondarily, rub and chafe your body with the palmes of your hands, or with a courſe linnen cloath: the breaſt, back, and belly gently, but the armes, thighes, and legs roughly, till they ſeeme ruddy and warme. 3. Euacuate your ſelfe. 4. Put on your apparell, which in the Summer time muſt be (for the moſt part) ſilke, or buffe, made of Buckes skinne, for it reſiſteth vermine and contagious ayres: in Winter your vpper garment muſt be of Cotton or Frizeadow. 5. When you haue apparrelled your ſelfe handſomely, combe your head ſoftly and eaſily with an Iuorie combe, for nothing recreateth the memory more 6. Pick and rub your teeth; and becauſe I would not haue you to beſtow much coſt in making dentrifrices for them, I will aduertiſe you by foure rules of importance how to keepe your teeth white and vncorrupt, and alſo to haue a ſweete breath. Firſt, waſh well your mouth when you haue eaten your meate: ſecondly ſleepe with your mouth ſomewhat open Thirdly, ſpet out in the morning that which like the ſcum of a pot, is gathered

gathered together that night in the throat: then take a linnen cloath and rub your teeth well within and without, to take away the fumoſity of the meate and yellowneſſe of the teeth: For it is that which putrifieth them, and infecteth the breath. But leaſt (perhaps) your teeth become looſe and filthy, I will ſhew you a water farre better than pouders, which ſhall faſten them, ſcoure the mouth, make ſound the gummes, and cauſe the fleſh to grow againe, if it were fallen away. Take halfe a glaſſefull of vinegar, and as much of the water of the maſtick tree (if it may eaſily be got) of Roſemary, Mirrh, Maſtick, bole-Armoniack, Dragons hearbe, roach Allome, of each of them an ounce: of fine Cinnamon halfe an ounce, of Fountaine water three glaſſefuls: mingle all well together, and let it boile with a ſmall fire, adding to it halfe a pound of honey, and taking away the ſcumme, then put in a little Benguine, and when it hath ſodden a quarter of an houre, take it from the fire, and keepe it in a cleane bottle, and waſh your teeth therewithall as well before meat as after: if you

holde ſome of it in your mouth a little while, it doth much good to the head, and ſweeteneth the breath: *I* take this water to be better then a thouſand of their dentifrices.

7. Waſh your face, eies, eares, and hands with Fountaine water. *I* haue knowne diuers Students which vſed to bath their eyes onely in Wel-water twiſe a day, whereby they preſerued their eye-ſight free from all paſſions and bloud-ſheds, and ſharpned their memories maruailouſly. You may ſomtimes, bath your eyes in Roſewater, Fennelwater or Eye-bright water, if you pleaſe: but I know for certainety, that you need not, as long as you vſe good Fountaine water. Moreouer, leaſt you by olde age or ſome other meanes doe waxe dimme of ſight, I will declare vnto you, the beſt & ſafeſt remedy which I know, and this it is: take of the diſtilled waters of Veruine, Bettony, and Fennell one ounce and a ha fe, then take one ounce of white wine, one drachme of Tutia (if you may eaſily come by it (two drachmes of Sugar-candy, one drachme of Aloes Epaticke, two drachmes of womans milke, & one ſcruple of Camphire; beat thoſe to powder which are to be beaten, and

and infuſe them together for foure and twenty houres, and then ſtraine them, and ſo vſe it when you liſt. Or if you abhorre Artificiall meanes to cleare your ſight, ſuggeſted by the ſpirit of incredulitie, that a *Decipe* might be inſerted in ſtead of a *Recipe*, hold faſt on natures documents, and follow theſe plaine rules to preuent ſore eyes: Firſt, keepe your belly alwayes ſoluble: Secondly, abſtaine from winde, duſt, ſmoake, fire, ſorrow, watching; from eating of Muſtard, Beanes, Onions, Garlicke, Leekes and groſſe meates: from wine bibbing or ſtrong drinke, and reading of ſmall printed letters. Thirdly, ſleepe not after meales preſently. Fourthly, vſe to regard greene and yellow colours. Fiftly, hold not downe your head too much. Sixtly, touch them not with your hands, ſpecially vnwaſht. Laſtly, keepe your feete cleane and dry.

8 When you haue finiſhed theſe, ſay your morning prayers, and deſire GOD to bleſſe you, to preſerue you from all dangers, and to direct you in all your actions. For, *the feare of God* (as it is written) *is the beginning of wiſedome*: and without his protection what-

whatſoeuer you take in hand ſhall fall to ruine. Therefore ſee that you be mindfull of him, and remember that to that intent you were borne, *to wit*, to ſet forth his glory and moſt holy name.

9 Goe about your buſineſſe circumſpectly, and endeuour to baniſh all cares and cogitations, which are the onely baites of wickedneſſe. Defraud no man of his right: for what meaſure you giue vnto your neighbour that meaſure ſhall you receiue. And finally, imprint this ſaying deepely in your minde: A man is but a ſteward of his owne goods; whereof God one day will demand an account.

10 Eate three meales a day, vntill you come to the age of forty yeares: as your breakefaſt, dinner, and ſupper; yet that betweene breakefaſt and dinner there be the ſpace of foure houres, and betwixt dinner and ſupper ſeauen houres: the breakefaſt muſt be leſſe then the dinner, and the dinner ſomwhat leſſe then ſupper. In the beginning of meales eate ſuch meates as will make the belly ſoluble, and let groſſe meates be the laſt. Content your ſelfe with one kinde of meate,

meat, for diuerſities hurt the body, by reaſon that meates are not all of one quality; I meane at the ſame meale: for otherwiſe it is moſt true, that *the body being compounded of ſundry things is refreſhed with ſundry ſorts of nouriſhments*, as the ſpirits are with ſundry ſorts of ſweete ſmelles, and cattell with change of paſture. Some meates are eaſily digeſted, others againe are heauy, and will lie a long time vpon the ſtomacke. Alſo the eating of ſundry ſorts of meate require often pots of drinke, which hinder concoction; like as wee ſee often putting of water into the meat-pot to hinder it from ſeething. Our ſtomack is our bodies kitching, which being diſtempered, how can we liue in temperate order? Drinke not aboue foure times, and that moderately, at each meale: leſt the belly-god hale you at length captiue into his priſon-houſe of gurmundiſe, where you ſhall be afflicted with as many diſeaſes as you haue deuoured diſhes of ſundry ſorts at the ſame meale. The cups, whereof you drinke, ſhould be of ſiluer, gold, or ſiluer and guilt, or Venice glaſſe, or of Chinaes mould, and thoſe with out couers, that the

breath may not be reſtrained within.
Bodily labour is aboue all things moſt neceſſary; but labour not either your minde or body, preſently after meales: rather ſit a while and diſcourſe of ſome pleaſant matters: when you haue ended your confabulations, waſh your face and mouth with colde waters, then goe to your chamber, and make cleane your teeth with your tooth-picker, which ſhould be either of Iuory, ſiluer, or gold. Watch not too long after ſupper, but depart within two houres to bed. But if neceſſity compell you to watch longer then ordinarie, then be ſure to augment your ſleepe the next morning, that you may recompence Nature, which otherwiſe through your watching, would not a little be empaired.

12 Put off your cloathes in Winter by the fire ſide: and cauſe your bed to be heated with a warming pan: vnleſſe your pretence be to harden your members: and to apply your ſelfe vnto militarie diſcipline. This outward heating doth wonderfully comfort the inward heat, it helpeth concoction, and conſumeth moiſture.

13 Remember

13 Remember before you reſt to chew downe halfe a dozen graines of Maſticke, eyther alone, or in the Conſerues of Roſes, for it will preſerue your body from bad humours.

14 Pray feruently to GOD before you ſleepe, to inſpire you with his grace, to defend you from all perils and ſubtilties of wicked Fiends, and from their ſpirituall temptations, and to proſper you in all your affaires: and then lay aſide your cares and buſineſſe, as well publike as priuate, for that night: in ſo doing you ſhall ſleepe more quietly.

15 In the morning remember your affaires, and if you be troubled with rheumes, as ſoone as you haue riſen, vſe *Diatrion Piperion*, or a pipe full of pure *Tobacco*, if the weather be moiſt, ſo that you drinke not in two houres after, keeping your ſelfe retired and warme, vntill the prouoked and troubled humours be throughly ſetled.

16 To conclude this Dietary Diary, forget not to meditate on theſe foure things, at the leaſt once a day: Firſt, the vncertainetie and vanitie of this preſent world:

Secondly, the certainetie of Death: Thirdly, the paines of Hell: And laſtly, the ioyes of Heauen; to which hee bring vs for the glory of his great Name, who bought vs with his Bloud.

Amen.

FINIS.

MVSEVM BRITANNICVM

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Applebee

FINIS.